



3 1761 04264 1241

PRESENTED
TO
THE UNIVERSITY OF TORONTO
BY

Prof. W. P. M. Kennedy

ack
10/1/17

VISITATION ARTICLES
AND
INJUNCTIONS

VOLUME I

INTRODUCTION AND INDEX

Edited, with Introduction and Notes, by
W. H. FRERE, M.A., and W. P. M. KENNEDY, M.A.

141282
10 / 11 / 17

LONGMANS, GREEN AND CO.
39 Paternoster Row, London
NEW YORK, BOMBAY AND CALCUTTA

1910

11/12/11

1

HISTORICAL INTRODUCTION AND INDEX

Table of Contents

Preface	<i>Page</i> v
Corrigenda	ix
Analysis of the Introduction	5
The Introduction	9
Appendix I. Consuetudines quoad jurisdictiones	170
Appendix II. Exempt places and peculiars in 1563	172
Appendix III. Visitation Articles for Monasteries, 1259	187
Appendix IV. Grindal's Visitation of S. Paul's 1561-2	190
Appendix V. Certificate of Canterbury Cathedral 1564-5	194
Appendix VI. 'Churche Maters' Jan. 10, 1567	196
Appendix VII. The Elizabethan Revision of Cathed- ral Statutes	197
List of Principal Authorities	205
General Index to the Documents in Vols II and III	211

Preface

THERE is no set of documents that gives such a vivid picture of the religious changes of the sixteenth century in England as these that belong to ecclesiastical visitation. In them the alterations may be followed year by year or even at times month by month, with an amount of detail which is enough to be illuminating and not enough to be burdensome.

The value of such a series has already been amply recognized. Sparrow printed some of these documents in his celebrated *Collection* (1661), and thenceforward certain of them were well-known. Strype added more to the store in his volumes: Cardwell printed a fresh series in his very valuable *Documentary Annals* (1839), and later, in the days of the lawsuits about ceremonial, the evidence of Visitation documents was seen to be so valuable that a long series, ranging from 1560 to 1730, was printed in the Second Report of the Ritual Commission (1868). Further search in registries and elsewhere has revealed a number of fresh specimens of this class: a fair proportion of the documents of the earlier period and considerably more than half those of the later are now for the first time printed or reprinted. Consequently, the attempt is now made in these three volumes (i) to give a more complete series than has been hitherto accessible, (ii) by cross references, footnotes and an elaborate index to elucidate them in relation to one another and to current events, and (iii) to place the whole series in its setting by an introduction tracing the origin and development of the practice of visitation and its special relation to the Reformation changes. The second volume ranges from the Royal Visitation of 1536 to the close of Mary's reign: the third is concerned with the primacy of Parker, 1559-1575; while the first contains the Introduction and the Index to the two volumes of documents. It is hoped that future volumes will carry on the series to later times, and contain supplemental documents which will probably emerge

Preface

as soon as these volumes are at last set forth in print. For though much search has been made in episcopal registries and other likely archives, the inquiry cannot be called exhaustive. All the English dioceses have been inquired into in more or less degree, but not the four Welsh dioceses, for these seem to have very few records of the period surviving. The archives of the Chapters and of the Archdeaconries have been less searched than the episcopal archives; and more may well be forthcoming from those and other musty cupboards, though inquiries as full as possible have been made before going to press.

It has been thought best to print the English documents in modern spelling and with no regard to the use of stops and capitals which prevails in the original. Where it seemed desirable, paragraphs have been numbered or renumbered, and the distribution and setting out of titles, headings, etc., has been changed. The object has been to produce an easily readable text, which would be valuable to the historical student, rather than one which has all the exact conformity to the original which might be demanded from other stand-points.

So much could not have been done without much help and co-operation generously given by others. Mr W. M. Kennedy worked at the whole in the earlier stages of preparation, and was responsible for seeing the greater part of the earlier set of documents through the press; but when that volume was printed off he was unable to give further help. Since then the progress made in the preparation of Vol. III has been all the slower, and delay has been caused by the necessity of re-editing, and printing afresh the later sheets of Vol. II. It is much to be regretted that many imperfections in the earlier sheets of that volume were not discovered until the eve of publication, when all possibility of treating them in the same way had passed by. The result is a very melancholy list of *errata*, which calls attention to such inaccuracies of text as were found to be in any degree important, on collating the bulk of the documents afresh. For much in the way of correction, and still more for the invaluable index a great debt of gratitude is due to my

Preface

brother, Richard Rackham, who has both planned and executed it on a scale which makes it an illuminating object of study, even apart from the documents themselves.

A great accumulation of debt is also due to the official custodians of archives from which documents have been taken, and of others also which have been searched in vain. The Registrars have uniformly facilitated inquiry, accommodated the inquirer, and expended much courtesy and pains which he could in no way claim or expect, and for which he is all the more grateful. In some cases the Registrar has given expert help out of his own stores of knowledge, and special mention must be made, among those who have done so, of (the late) Dr Bensly at Norwich, and Mr Malden at Salisbury, who are well known as authorities.

In many dioceses there is also non-official but expert knowledge available; and this has been generously placed at the service of the inquirer by persons outside the Registries, but well-known to be leading authorities upon their contents. It is a pleasure to make out a long list of such names, recalling pleasant memories, and recording great obligations. To Canon Dalton are due all the Windsor documents, to Archdeacon Prescott those of Carlisle. Valuable information has come about Exeter from Canon Edmonds, about Wells from Canon Holmes, about Chester from Archdeacon Barber, about Hereford from Canon Capes, about Chichester from Prebendary Deedes, about Lincoln from the Rev. W. O. Massingberd, and about Peterborough from the Rev. E. A. Irons, all of whom have contributed generously of their expert knowledge of the diocesan records.

W. H. F.

October, 1910.

Corrigenda

- Vol II, p. 2, l. 10, *for* viceregent *read* vicegerent; and so at p. 34, l. 19;
 p. 39, last line but twelve; p. 43, l. 6.
 p. 5, l. 2, *for* show *read* know.
 p. 7, l. 4, *read* be the more.
 p. 10, note 1, l. 2, *for* Saint-Germain *read* Saint-German.
 p. 12, last l. but 4, *read* in my lawful and honest.
 last l. *for* preserved *read* observed.
 p. 17, note 1, l. 4, *for* v *read* vi.
 p. 19, see vol. i, p. 126, note 2.
 p. 23, No. 12, l. 2, *for* spiritual *read* essential.
 p. 25, last l. but 2, *for* regimen *read* regimen.
 p. 26, No. 3, l. 5 *for* thereof *read* hereof.
 p. 34, Heading l. 7, *read* for the advancement of the true.
 p. 38, l. 4, *for* sin *read* offence.
 p. 41, No. 14, l. 3, *for* retain *read* detain.
 No. 15, l. 1, *for* person *read* parson.
 p. 44, No. 1, *read* You shall first diligently.
 p. 54, No. 3, l. 6, *read* he shall make one.
 p. 57, No. 15, l. 3, *read* go about in idle pilgrimage.
 p. 58, No. 17, l. 7, *read* fornication, gluttony, drunken-.
 l. 9, *read* may be corrected.
 note 2, l. 5, *for* Convent of Bruton *read* Convent of Burton,
 p. 59, No. 20, l. 3, *read* is to obtain the true knowledge of God
 which is
 p. 66, l. 6, *for* their *read* your.
 p. 68, l. 11, *read* firmiter injungendo.
 l. 13, *read* Regis, Fidei Defensoris, Domini Hibernie, ac
 in terris sub.
 No. 1, l. 1, *for* Of *read* for.
 last l. but 7, *read* Mandamus ut cum.
 last l. but 2, *read* stitiosis.
 last l. but 1, *for* nominum *read* omnium.
 p. 71, l. 11, *for* firmita *read* firmiter.
 p. 72, last l. but four, *for* contumelis *read* contumeliis.
 p. 74, No. 10, *for* baccalarius *read* baccalaureus.
 p. 82, preface l. 2, *read* our said sovereign.
 p. 85, No. 9, *for* When *read* Where.
 p. 101, l. 10, *for* honesta *read* honesto.
 l. 31, *read* eligi in Principalem.
 p. 115, last l. but two, *for* or relics *read* to relics.

Corrigenda

- p. 121, notes l. 2, *for arms read alms.*
 p. 124, note 1, l. 2, *for varience read variance.*
 p. 130, last l. but one, *for for read from.*
 p. 135, Heading l. 2, *read Sixth, by the grace of God Kin .*
 p. 137, l. 2, *for the read be.*
 No. 15, l. 3, *for over-rate read onerate.*
 p. 147, l. 9, *refer to vol 1 not vol 11*
 p. 149, l. 12, *for quiet read quietness.*
 l. 14, *for ordered read ordained.*
 No. 7, l. 1, *read henceforth neither the Dean.*
 p. 154, No. 5, l. 2, *read but those hereafter following.*
 p. 155, No. 6, *for services read sermons.*
 p. 156, last l. but 9, *for heretofore read thereunto.*
 p. 158, last l. but three, *for 1442 read 1482.*
 p. 167, No. 22, l. 6, *for lads read clerks.*
 p. 168, No. 26, l. 5, *read so done in order as it is.*
 l. 10, *read to be read.*
 p. 169, No. 29, l. 3, *read so that they be.*
 p. 170, l. 5, *read church and for his affairs without.*
 l. 7, *read the said space of thirty days.*
 No. 31, l. 3, *for employ read appoint.*
 last l. but 5, *for cause read excuse.*
 p. 171, No. 3, l. 1, *for the read an.*
 p. 172, l. 18, *read loudly to the people these.*
 p. 173, l. 1, *for same read sum.*
 p. 174, l. 3, *read repayment.*
 p. 178, No. 10, last l. *for averring read wearing.*
 p. 179, No. 18, l. 2, *for of read to.*
 No. 22, l. 2, *read Majesty.*
 p. 181, No. 40, l. 3, *for the read their.*
 p. 188, No. 73, l. 1, *for they read any.*
 p. 191, note 1, l. 2, *for Nos 21 read Nos 3, 21.*
 p. 193, No. 4, l. 3, *delete forth.*
 p. 195, l. 4, *read abases and superstitions.*
 No. 11, l. 2, *read than those that.*
 No. 12, l. 2. *read selling, gaming, or unfitting behaviour*
 in.
 p. 196, last l. but three, *for Winchesley's read Winchelsey's.*
 p. 197, last l. but 4, *read idololatriae.*
 last l. but 1, *for nobis read vobis.*
 p. 198, l. 5, *read etiam hanc curam.*
 p. 201, No. 30, l. 3, *for comparat read comparet.*
 p. 202, No. 35, l. 2. *read pugnent cum.*

Corrigenda

- p. 202, No. 38, l. 4, *for graviter read gnaviter.*
 No. 40, l. 2, *for volumus read nolumus.*
 l. 4, *for fecit read facit.*
 No. 41, l. 3, *for nostratam read nostratem.*
- p. 203, No. 45, l. 3, *read repetitiones.* Hanc audiat juvenus,
 ea pars quæ artibus sua studia destinavit: ab
- p. 205, No. 2, l. 3, *read Magistrorum.*
 No. 5, *for canistaria read lanistaria.*
 No. 8, *for anni read annos.*
 for theologiae tradunt read theologiae totos
 tradunt.
 No. 9, l. 1, *read percipit.*
- p. 207, No. 22, *for Margarietae read Margaretae.*
- p. 208, No. 40, l. 4, *read hebdomadatim.*
- p. 209, l. 1, *for est read et.*
- p. 210, l. 2, *read filii apti et.*
 No. 56, l. 2, *read moderate.*
 No. 58, l. 5, *for tironum read virorum.*
 l. 8, *for insignia read ingentia.*
- p. 230, l. 13, *delete 1547.*
- p. 233, note 2. The last half of this note belongs to No. 15 above.
- p. 239, No. 57, l. 3, *for on read or; l. 4, for be read was.*
- p. 240, last l. but two, *for relics read rebels.*
- p. 243, last l. but four, *for assistantes read assistentes.*
- p. 248, No. 16, *for if there read if any.*
- p. 251, No. 1, *read keep all and singular the.*
 for Metropolitan read Metropolitanal.
- p. 263, l. 6, *for tenenta read tenentur.*
- p. 267, last l. *for annote read annotate.*
- p. 268, No. 1, l. 6, *for superstitions read superstitious.*
 No. 2, l. 3, *read is but one.*
 No. 3, l. 5, *read and Athanasius.*
- p. 269, l. 2, *read lest that any.*
 l. 6, *read of His Sacraments.*
 No. 9, l. 5, *read and also.*
- p. 271, No. 16, l. 4, *for centuries read countries.*
- p. 272, No. 19, *read will or work . . . God do prevent.*
 No. 20, l. 6, *for immolition read immolation.*
- p. 273, No. 25, l. 6, *for the read His.*
- p. 274, No. 27, l. 2, *read Blood of our Lord.*
 l. 4, *read taken of one.*
 No. 28, l. 3, *read retain in it certain.*
 No. 29, l. 2, *for in read of.*

Corrigenda

- p. 275, No. 34, l. 2, *read* only and supreme.
p. 276, l. 2, *for* commanded *read* commended.
No. 41, l. 2, *for* kissing *read* blessing.
p. 277, l. 7, *add* most.
l. 10, *for* we *read* ye.
p. 280, No. 5, l. 5, *read* of a Christian man as well how to be-
have himself towards God as towards man, and the same.
p. 282, l. 3, *for* God's word *read* the Word of God;
No. 8, l. 6, *read* learning but such as.
No. 9, l. 19, *for* fervour *read* favour.
p. 284, l. 3, *for* were *read* more.
No. 14, l. 3, *for* at *read* in.
l. 5, *read* conditions of the parson, vicar and
curate of the parish and of the manners and
conditions of the parishioners.
No. 15, l. 9, *for* and *read* any.
No. 16, l. 2, *for* to *read* that they.
p. 285, l. 11, *read* out all closures.
Note 1, l. 2, *read* 3 and 4 Edward VI c. 10. § 6.
p. 287, No. 22, l. 1, *for* consent *read* content.
l. 4, *for* his *read* this.
No. 23, l. 2 *read* they that be sick.
p. 288, No. 25, l. 1, *read* minister within this diocese do.
l. 5, *delete* Christian.
p. 289, No. 28, l. 7, *read* upon any of the.
p. 293, l. 2 *read* marry both by.
No. 16, l. 2, *for* withdraw *read* withhold.
No. 18, l. 2, *add* the.
p. 297, l. 3, *read* away from the people by.
p. 299, No. 40, l. 1, *read* they do diligently.
l. 2, *for* of *read* after.
No. 44, l. 1, *add* peacemakers.
p. 300, note 1, l. 7, *for* *Magnificat* *read* *Nunc dimittis*.
p. 301, No. 50, l. 4, *read* any men be.
l. 7, *read* at the burial more than.
p. 303, l. 4, *read* every word and sentence.
p. 304, No. 62, l. 4, *for* served *read* sewed.
p. 306, No. 71, l. 2, *for* having *read* leaving.
p. 310, Heading l. 2, *for* *containing* *read* *concerning*.
p. 316, l. 1, *for* English *read* King's.
Note 2, l. 4, *for* Vicariorium *read* Vicariorum.
p. 317, l. 2, *read* whole of any of the same.
No. 12, l. 3, *for* affectuously *read* effectuously.

Corrigenda

- p. 317, No. 13, l. 4, *for serve read seem.*
p. 318, No. 15, l. 4, *read pronounced and understand.*
p. 320, l. 4, *read place so to be.*
 No. 23, l. 8, *read other their duty.*
 No. 25, l. 5, *read can now no more.*
p. 321, No. 27, l. 8, *for fair read said.*
 l. 9, *for charges read canons.*
 No. 29, l. 3, *read the Church of York according to the
 ancient custom and ordinances of the said Church
 without.*
p. 322, l. 13, *for (ib. c. 11) read (ib. c. 12).*
p. 323, l. 18, *read and also of the clergy*
 l. 28, *for may read might.*
 l. 30, *for creditable read credible.*
 last l. *read other most just.*
p. 325, No. 3, l. 1, *read or other person aforesaid.*
 l. 3, *for orders read order.*
 No. 4, l. 2, *for diligent read vigilant.*
 l. 5, *for damned read defamed.*
 l. 6, *read that the said bishop do stay and.*
p. 326, l. 2, *for laws read leases.*
 No. 6, l. 8, *read any evil or corrupt.*
p. 327, l. 2, *for this read their.*
 No. 9, l. 5, *read be also divorced.*
 No. 10, l. 2, *for discretion read direction.*
p. 328, No. 15, l. 5, *for these read those.*
 No. 16, l. 2, *for order read doctrine.*
 l. 3, *for the people read all people.*
p. 329, l. 2, *for considerations read consideration.*
p. 331, l. 2, *read opinion good or bad have conceived.*
 l. 27, *for worth read worthy.*
 No. 1, l. 3, *for themselves read themselves.*
p. 332, No. 4, l. 1, *read Whether ye have your parson.*
 l. 4, *for -pitably read -pitality.*
 No. 6, l. 3, *for and maintain read or maintain.*
 No. 7, l. 8, *read exhorting earnestly his parishioners to
 come to it and.*
 No. 8, l. 2, *read or is of suspect.*
p. 334, No. 15, l. 7, *for faith read youth.*
 l. 10, *for occupation read execution.*
p. 334, No. 16, l. 6, *read or being in hatred and malice.*
p. 335, No. 19, l. 3, *for name read names.*
 No. 20, l. 6, *read -cially of the.*

Corrigenda

- p. 335, No. 21, l. 1, *delete* one.
- p. 336, l. 2, *for* nourished *read* monished.
 l. 10, *read* for their so doing.
 No. 23, l. 4, *read* heretofore laudably been.
 No. 26, l. 4, *for* that *read* and.
 No. 28, l. 2, *read* or mansions or houses.
 No. 29, l. 1, *read* ordered schismaticall[y].
- p. 338, No. 31, l. 4, *read* slander of priesthood.
- p. 339, No. 36, l. 2, *read* parson and.
- p. 340, No. 41, l. 3, *for* not *read* [not].
 No. 42, l. 4, *read* to extort thereby any money or reward of him or do receive by him or other any money or reward for.
- p. 342, No. 49, l. 4, *read* of his promise.
 l. 7, *for* washeth *read* washed.
- p. 343, l. 1, *read* the one done for considerations.
 No. 51, l. 6, *read* man, and man to himself.
- p. 344, No. 53, l. 2, *read* to sing or say.
 Notes, l. 6, *for* Calrol *read* Cabrol.
- p. 345, l. 9, *for* ropes *read* copes.
- p. 346, No. 57, l. 2, *read* crucifix and rood.
 No. 64, *read* repaired and maintained.
 Heading, *read* *Articles concerning the Laity*.
- p. 347, No. 67, l. 3, *read* the *Ave Maria*.
 No. 69, l. 2, *read* a concubine . . . hath had to do.
- p. 348, No. 73, l. 1, *for* or *read* and.
 l. 2, *for* and *read* or.
 No. 73, last line, *for* if *read* of.
 No. 74, line 3, *delete* or.
 No. 75, l. 2, *read* fourteen years and above.
 l. 8, *read* go forth abroad out of their parishes.
 No. 76, l. 1, *read* that hath murmured.
 l. 2, *delete* or indirectly.
- p. 349, No. 77, l. 2, *for* or *read* of.
 No. 79, l. 2, *for* or *read* in.
- p. 350, l. 4, *read* Lent last.
- p. 351, No. 85, l. 4, *read* and many things.
- p. 353, No. 97, l. 2, *delete* all.
 No. 100, last line, *for* the *read* their.
- p. 355, l. 2, *for* as *read* or.
 l. 4, *read* to the express.
- p. 356, No. 112, l. 2, *read* to any his scholars.
 No. 115, last line, *read* the poor as the rich.

Corrigenda

- p. 356, No. 117, l. 2, *read* being new born shall not be brought unto.
- p. 357, l. 3, *for* customs *read* custom; and l. 6.
No. 119, l. 1, *read* any disorder.
l. 2, *for* women *read* woman.
- p. 358, No. 122, l. 1, *read* having such advowsons.
l. 8, *for* they *read* there
last l. but eight, *read* from the truth or to add unto the truth or to pull.
- p. 362, l. 21, *delete* each.
- p. 364, No. 12, l. 2, *read* upon the Sunday.
- p. 365, l. 1, *for* goodly *read* godly.
l. 6, *for* there *read* their.
No. 13, l. 3, *read* and (the same being
No. 15, l. 11, *for* , that *read* : It
- p. 366, l. 3, *for* ropes *read* copes.
No. 19, l. 8, *read* do in all.
- p. 367, l. 5, *read* or in haunting and exercising.
No. 22, l. 4, *read* or curate there shall write the day
l. 6, *for* name *read* names.
- p. 369, note 2, l. 4, *for* observerentur *read* observentur.
- p. 370, l. 21, *read* spirituality the temporalty.
last l. *for* that *read* It.
- p. 374, l. 8, *for* incedant *read* accedant.
last l. *read* si ipsos.
- p. 375, l. 1, *read* precedentibus minime immiscentes.
No. 3, l. 9, *for* divino *read* divinorum.
- p. 376, l. 16, *for* ut *read* ac.
- p. 377, No. 13, *read* Item cum in proxima precedente visitationis nostre sessione inter dictum dominum decanum et stagiarios.
l. 4, *read* evangelice veritatis splendore.
- p. 378, No. 14, l. 4, *read* procurent et faciant.
- p. 379, l. 6, *delete* que.
- p. 380, No. 19, l. 10, *read* presentium.
- p. 381, No. 21, l. 5, *delete* turbiat.
No. 22, l. 1, *for* monemus *read* mandamus.
l. 4, *read* intersit personaliter.
l. 5, *for* [con]cionis *read* minucionis.
- No. 23, l. 5, *read* obtenturis et habituris.
- p. 382, l. 3, *for* obtinendis *read* obtinenda.
l. 6, *read* dimittat.
- No. 25, l. 4, *read* dignitatum.

Corrigenda

- p. 382, No. 25, l. 10, *for habentibus read fiventibus*.
l. 15, *for rogantur read cogantur*.
p. 383, l. 15, *read sic quod extraneus huiusmodi sibi de alia domo aut habitatione teneatur providere, et nihil minus huiusmodi domus*.
l. 17, *read* canonicis.
l. 19, *for capituli read capitulari*.
l. 20, *for nunquam read unquam*.
l. 25, *for aliquam read aliquem*.
p. 384, l. 6, *read* observare.
l. 7, *for distincte read* districte.
l. 9, *read* apposuius.
p. 385, l. 7, *read* On March 22, 1556, he was ordained priest, and two days later he.
p. 387, notes, l. 1, *for eiis read eis*.
p. 388, l. 4, *read* devotiones.
No. 29, l. 2, *read* synodo.
p. 390, No. 51, l. 3, *for fundatione read* foundationes.
Note 1, l. 12, *for talibus read* talibus.
p. 394, No. 13, *for* canons, residents *read* Canons-resident;
Note 1, l. 6, *for ecclesiæ read* ecclesia.
p. 397, l. 5, *for to 1556 read in 1556*.
p. 399, l. 10, *for ibm read* ibidem.
No. 1, l. 7, *for alienatis read* alienetis.
p. 400, No. 6, *for communas read* communias.
No. 8, l. 2, *for pro vos read* per vos.
p. 413, last line, *for fratores read* fratres.
p. 420, No. 23, margin *for 8 read* 18.

Vol III, p. 132, No. 1 l. 7, *for* Minister ~~read~~ Ministers.

1. 8 *for* Wardens *read* Warden.

- p. 151, No. 30 margin, *for* Dioc. Arts (1560) *read* Dioc. Arts (1563).
p. 205, No. 11 margin, *for* Ibid. *read* Jewel's Arts (1562).
p. 224, the marginal note of No. 7 should be opposite No. 6, l. 4.
p. 271, l. 7, *for* separated from *read* separated for.
p. 281, No. 24 margin, *for* *ibid.* *read* Grindal.
p. 311, No. 35 margin, *for* No. 22 *read* No. 52.
p. 344, No. 29 margin *for* *ibid.* *read* Sandys.
p. 351, *delete* note 2.
p. 357, l. 8, 9 *for* metropolitice *read* metropolitice.
p. 377, note 2, l. 1, *for* c. 9 *read* c. 19.

Analysis of the Introduction

- § 1. Visitation is a primary duty of the bishop: it has had much effect on the development of the episcopal organization. The scope of this Introduction p. 9
- § 2. Growth of the episcopate of town and country in the East. Distinction made between town and country bishops, and the latter named *chorepiscopi* and restricted. Formation of diocese round a central town as a unit area of visitation. But thenceforward *chorepiscopi* needed as delegates for supervision. They conflict with the archidiaconate and tend to disappear p. 9
- § 3. Brief career of *periodeutae* as visitors on behalf of the bishops p. 14
- § 4. Chorepiscopate in Egypt probable. But in Italy the country bishops remain in possession unrestricted. In newer spheres there had been no primitive country bishops: the large diocesan area is the starting-point of the episcopate. Subdivision not concentration is the policy of progress. Africa subdivides dioceses greatly so as to secure effective visitation. The like occurs as regards the provinces. Spain and Gaul subdivide slowly p. 15
- § 5. Other expedients to secure effective visitation. The chorepiscopate unknown in the West (except for one instance in the fifth century) till the seventh. Then adopted to provide deputies for the diocesan bishop. Further development of this in early German Missions and in the Frankish Empire. Practical expedient, but discredited by the previous legislation on the subject in the East, and weakened by the renewed rivalry with the archidiaconate. The rise of the archdeacon as the bishop's deputy for visitation. The struggle between the two offices. Hincmar's share in it in the ninth century. Appearance of rural deans. Victory of the archdeacon and disappearance of the *chorepiscopus* p. 21
- § 6. Multiplication of archdeacons and delimitation of their spheres of visitation. Similarly for rural deans p. 26

The Contents of the Introduction

- §7. The various purposes of visitation, pastoral,—administrative and judicial. The relation of visitations to synods, and of the bishop's visitation to those of the archdeacon. The directions of the ninth century, especially those of Regino of Prüm, and his set of visitation articles p. 27
- §8. Early English evidence and legislation about visitation by bishops p. 32
- §9. Subdivision of dioceses in order to effective supervision. What traces before the Conquest of delegation to *chorepiscopi* or archdeacons? At Canterbury there was a Bishop at St Martin's. Perhaps Wighelm was the first. His successors are unknown till the eleventh century, but then emerge p. 35
- §10. Archdeacons of Canterbury, and in Kent: at first several are traceable, then no more. None traceable elsewhere till the eleventh century. Slight signs of them in legislation p. 41
- §11. Changes at the Conquest. New dioceses, synods. The diocesan synod of Worcester, 1092. Abolition of the "Bishop at St Martin's" p. 47
- §12. Organization of the archdeaconries, multiplication of officers and development of their duties p. 50
- §13. The Norman bishop on his visitation: further distinction drawn between episcopal and archidiaconal visitation. Establishment of rural deans in England p. 53
- §14. The advance of the archdeacon's jurisdiction; his separate authority and court p. 56
- §15. Exemptions from visitation. Monastic charters and clauses of exemption. Westminster, St Augustine's, Canterbury, and other Saxon houses. The growing claims exhibited in forged or falsified documents. Five periods considered. The genuine exemptions of the latest time and the false ones attributed to the earlier periods. Very little exemption till Norman days. The growth of the claims made. Papal confirmations sought, otherwise the position was insecure. Few Benedictine Houses substantiated finally their independence of visitation by the diocesan: and one Augustinian. The state of

The Contents of the Introduction

- their areas after the Suppression. Origin of many
peculiars p. 59
- § 16. Exempt places that were not monastic, but royal,
capitular, prebendal, etc., or under some external
bishop p. 69
- § 17. Exemption from archidiaconal visitation p. 71
- § 18. Episcopal visitation of cathedral bodies, monastic and
secular. The primitive unity of the bishop with his
clergy decays: they acquire an independence, and he
must fight to retain even visitatorial authority. Grosse-
tête asserts and assures the right to visit his chapter at
Lincoln. The case at Salisbury, York, Lichfield, London,
Wells, Exeter, Hereford, Chichester p. 72
- § 19. Rarer contests about the bishop's right to visit a
monastic chapter as he did the other Benedictine and
Augustinian Houses of the diocese p. 80
- § 20. Metropolitcal visitation: the right asserted in the
Southern province by Boniface, but contested hotly
before conceded. Subsequent troubles. Legislation on
the point. Durham's claim to exemption from York's
authority: a series of contests. A seventeenth century
claim to exemption made by the Chapter of St Paul's
p. 81
- § 21. The visitation of the diocese as established in the
thirteenth century by Grossetête: and his monastic
visitations. Thenceforward all branches of visitation go
on p. 87
- § 22. The legislation about visitation, especially for the
archdeacons; general and local p. 90
- § 23. The documents which belong to a visitation. Early
specimens of the initial mandate, the questions or visi-
tation articles, the acts of visitation, with *comperta*,
detecta, etc. The Dean of Salisbury's visitation 1220;
Bishop Rede's visitation of the Chichester Chapter.
The occasional documents. The orders after visita-
tion, Constitutions, Statutes or Injunctions: the dif-
ference between them. St Hugh's monastic Injunctions.
Diocesan Injunctions of Peckham. Capitular Injun-
ctions of Grandisson p. 93

The Contents of the Introduction

- § 24. Visitation in progress at the opening of the reformation period, *e.g.* 1535, at the first Royal Visitation *p.* 117
- § 25. The history and progress of this visitation. How far was it an innovation. It was mixed up with the visitation and suppression of the monasteries. The main documents were the book of doctrinal *Articles* and the first set of Royal Injunctions. Their contents *p.* 119
- § 26. The events of the rest of the reign in their bearing on the Visitation documents in vol. II. The Academic visitations. The state of the cathedrals, especially the New Foundations *p.* 127
- § 27. The Edwardine innovations by Injunction: even after the issue of the Prayer Book. Ridley's action is the most daring, until Hooper outdoes him. The visitation of the Universities and Colleges. The transformation as exemplified by St George's, Windsor. The crowning spoliation *p.* 134
- § 28. Mary has no visitation but issues injunctions designed to restore much that had been undone. Bonner takes Ridley's commanding place. Pole's use of Visitation, and its effect in his diocese, province, and in the Universities. Tunstall at Durham *p.* 143
- § 29. The Elizabethan Royal Articles and Injunctions: how far old and new. After the opening turmoil a recovery of episcopal authority. Preaching licences. Recovery of Visitation. Parker's "Order." Grindal at his first visitation *p.* 147
- § 30. Parker's metropolitanical visitation, 1560-62 *p.* 152
- § 31. Visitation of Oxford colleges 1562, Merton and All Souls. The Merton disorders; their redress, and some verbal injunctions *p.* 157
- § 32. Other episcopal action: its relation to general documents, proclamations, royal orders, etc. Also to the vestiarian controversy. The Canons of 1571. The Cathedrals and their unreformed statutes. Abortive attempts at revision. Parker at Canterbury in 1573. Lost documents. The bishops who left no documents. Parker active to the end *p.* 160

Introduction

§1

THE supervision of a flock is the first duty of a bishop, as his very name *episkopos* implies. In this lies the origin of that particular part of episcopal oversight which is called Visitation. It is a part of his functions that has taken different forms at various times and in varying circumstances. The documents contained in this collection are for the most part derived from the exercise of the function of episcopal visitation at a particular era and in unusual circumstances: it may be well, therefore, to prefix to them some historic account of the exercise of that function in general. The history has been a good deal different in the East and the West, while the early history is known to us most fully from the East. To the East, therefore, we must first turn; but after a while the centre of interest for our present purpose will be transferred to the West, and will remain exclusively there: as time goes on it will be necessary to narrow the field of inquiry down by degrees till it embraces England only, and so leads on to the documents here printed.

§2

The earliest preaching of Christianity was in the towns of the Roman Empire; and, so far as our evidence goes, all the chief early triumphs of the Gospel were won in town surroundings. Consequently the organization of the Christian Church is pre-eminently one which follows the lines of the cities and the high roads of government and commerce. Asia was the scene of the rapid development of a governing episcopate having its centres in the towns, and the bishops of the great cities of the Asiatic provinces had a promi-

Introduction

ence which is remarkable, as we look back upon it, and must have been the conspicuous model of similar developments elsewhere.

Hardly less remarkable, though more slow and more obscure, was the progress of Christianity in the country districts. It seems almost certain that originally the same Christian organization was set up in a country district as in a town; that, as a rule, the development of the Christian organization at first went on *pari passu* in both spheres of labour; and that the development of the episcopate was no exception to the rule. The bishop became necessary to the life of the village, or at least of the country district; without him all was incomplete: there was not only no perpetuity, for lack of ordination, but also, according to the custom of the earliest ages, no opportunity of celebrating the Eucharist. Consequently in many parts, and notably in Asia, bishops multiplied rapidly in the country districts. The process is, generally speaking, hard to trace: the results only come into view here and there, almost by chance, and incidentally, as when the rise of Montanism in an obscure part of Phrygia forthwith reveals the existence of a country bishop there, in the last quarter of the third century.¹ Other sparse signs show that such a condition of things was by no means abnormal.²

When the peace of the Church came, and evidence as to church organization becomes more full, early in the fourth century, it is evident that this multiplicity of bishops in the country districts is, at any rate in some places, regarded as a dangerous and undesirable feature. A movement is in full swing for preventing the prestige of the town episcopate from being lowered by the country episcopate. The rural bishops are now being distinguished from the town bishops by the term *χωρεπίσκοπος*: and their powers, and probably their numbers, are being steadily

¹Zoticus of Comana, Euseb. *Hist. Eccl.* v, 16.

²See for fuller details Gillman, *Das Institut der Chorbischöfe im Orient* (1903), pp. 29 and ff. And note a phrase in the exordium of the synodical letter of the Council of Antioch (269), which seems to distinguish the two classes of town and country bishops. Οἱ λοιποὶ πάντες οἱ σὺν ἡμῖν παροικοῦντες τὰς ἐγγυὲς πόλεις καὶ ἔθνη ἐπίσκοποι. Harduin, *Concilia*, I, 199, or Euseb. *Hist. Eccl.* vii, 30.

Introduction

curtailed. Amid much that is doubtful in the canons of early councils—such as those of Ancyra (314) and Neocaesarea (315)—that touch upon the subject,¹ this much at any rate is clear. The town bishops were extending their influence, and even their authority, over the country districts, and the country bishops were losing their old powers and position. In fact the “diocese,” in the modern sense of the word, was now being formed by the assertion of the town bishop that he was capable of superintending a wide area surrounding his central see: and through a growing conviction on the part of the Church that the oversight would be more effectively done if it was left in his hands, rather than in the hands of the country bishops, who had hitherto been responsible. The town thus became the centre of an ecclesiastical area, or diocese, and the great bishop became not merely urban but diocesan.

In the first half of the fourth century information becomes a little less scanty, and councils begin to legislate: the powers of the *chorepiscopi* were more and more restricted,² and they themselves were reduced to the position of helpers of the town bishops. The result was centralization, and, no doubt, better government. But the accident that the first appearance of the country bishops or *chorepiscopi* on the open field of conciliar legislation was connected with their curtailment and suppression, had fateful consequences later on.

As the *chorepiscopi* declined in the parts of the world where (owing to a primitive evangelization of the country districts) they had been numerous, a certain reversing of the tendency began to show itself. When once the centralization had been accomplished, the retention of some surviving *chorepiscopi* was a convenience not a hindrance any longer. The diocesan bishop, being responsible for a considerable area, found it convenient to have some one to whom he could delegate part of his oversight, and in particular the Visitation of the more remote parts of the dio-

¹These are discussed by Gillmann (*ut sup.*) and by Leclercq in his first appendix to the French Translation of Hefele, *Histoire des Conciles*, vol. II, Part II (1908). Cf. Harnack, *Expansion*, II, 100, n.

²Cf. Canons 8 and 10 of Antioch (341), Hard. I, 595.

Introduction

cese. Consequently devolution to *chorepiscopi* now begins: and large dioceses seem to have a *chorepiscopus*, or perhaps more than one, at this stage, to act as the diocesan's deputy.

The signs of this transition may be traced in the signatures of Eastern Councils. In the year after the first extant evidence of the curtailment of their powers two *chorepiscopi* signed at Neocaesarea—Stephen and Rhodus, both from the province of Cappadocia.¹ At Nicaea in 325 fifteen are to be found,² two-thirds of them from the two provinces of Cappadocia and Isauria, the rest from Syria, Cilicia and Bithynia. A hundred years later at Ephesus (431) there are far fewer signatures of *chorepiscopi*: and, more significant still, their style of signature is different. In the earlier councils they had signed as coming from a certain province, being probably still bishops of the country districts: at Ephesus the only clear signature of a *chorepiscopus* is that of Cæsarius, who is described as *chorepiscopus* of a town.³ Twenty years later at Chalcedon no *chorepiscopus* signs in his own right: but four sign regularly on behalf of their several diocesans; and at the close of the sessions one further signs on behalf of his diocesan bishop, who up till then had signed in person.⁴

¹Hard. i, 285.

²This is the fullest number in any list of signatures, apart from the Arabic list, which is not to be trusted. Gillmann, 34. The evidence of these signatures is borne out by statements of St Basil and St Gregory Nazianzen. See Thomassin, *Ancienne et Nouvelle Discipline*, Bk II, ch. i, and Leclercq, p. 1215.

³Cæsarius signs as Χωρεπίσκοπος πόλεως Ἀλκῆς ('Αρκῆς) the deposition of Nestorius (Hard. i, 1426): a later signature (*ib.* 1530) is given as episcopus civitatis Sartae. This seems a mistake, for in another document of Ephesus (*ib.* 2510) given as cited at Chalcedon (Hard. II, 237) signatures are added, and among them that of Cæsarius chorepiscopus Arcesenæ. (By another mistake, reading Χωρεπίσκοπος for Χωρίου, two quartodecimans are made out to be *chorepiscopi* in Hard. II, 249. Contrast Hard. i, 1522, 1526).

⁴The regular signatures are (Hard. II, 58 and ff: 278 and ff: 373 and ff: 459 and ff: 471 and ff: 631 and ff) Sophronius for Bassian bishop of Mopsuestia in Cilicia Secunda, Adelphius for Adolius of Arabissi in Armenia Secunda, Adelus for Messalinus of Laodicea (it is not clear which see of that name), Euelpistus (Eulogius) for Florentius of Tenedos in the Hellespont (eo quod habeam manum trementem ex infirmitate, II, 374): the later one is Paternius who signs for Jordan of Abila in Phœnicia (*ib.* 374). The office of *chorepiscopus* is mentioned in Canon 2 of the Council.

Introduction

A further sign of the continuance of some *chorepiscopi* on this new footing, when they were being displaced from the old, may be seen in a transaction of the Council of Nicaea. The eighth canon recommends that a Novatianist bishop who has been reconciled to the Catholic Church might be allowed to serve under the diocesan bishop as a *chorepiscopus*.¹ This action was to produce more remote results than could have been foreseen at the time.

The *chorepiscopi* of the new model seem for the moment to have been widespread. It is perhaps significant that, though the number of signatures is less at Chalcedon than at Nicaea, their area of geographical distribution is wider. There was evidently need for some such devolution of the episcopal functions, if the dioceses with their large area were to be effectively visited. But soon a rival method of attaining the same result appeared, and won its way, to the gradual exclusion of the chorepiscopate. It was to the diocesan's advantage that his deputy should be in close touch with himself, and be his own man. The country bishop could never be this in the way that the archdeacon could. He had attained to a position of eminence through being the bishop's right-hand man in the town. Now, so long as the deputy was one who was expected to perform episcopal functions, there was no scope for an archdeacon in the country. Nor had the country priests, who were more and more acquiring an all-round cure of souls in their districts, any need of him to supplement their ministry: while they did find great value in a *chorepiscopus* to perform those functions that were still reserved to the bishop: and this continued so long as the *chorepiscopi* were exercising episcopal functions. But as the *chorepiscopi* became more and more restricted in that direction, they became less and less useful. Possibly the bishops designedly curtailed their faculties in order to advance the archdeacons who were their own men. In any case it seems clear that, as on the one hand the powers of the local priest developed, and, as on the other hand, the archdeacon advanced into the diocese armed with all the dignity of being the diocesan's representative, the

¹See the text and notes on it in Bright, *Canons of First Four General Councils*, p. 34.

Introduction

chorepiscopus retired, being squeezed out between the two others.

In the second council of Constantinople (553) there is no trace of *chorepiscopi*. At the second council of Nicaea they are to be found, but no longer in an episcopal position. They are classed with the higher ranks of the priesthood, who have a restricted power of ordaining to the minor orders only. This is the end of their appearance in the great councils of the East; what is known of them in other connexions bears out this view. They survived, and perhaps even nominally survive still in the separated churches of the East, but only as a survival.¹

§3

The archdeacons who thus rose on the fall of the *chorepiscopi* became the great coadjutors of the bishops. In their duty of visitation, however, the bishops in the fifth and sixth centuries, in so far as they did not visit in person, seem to have depended upon a somewhat transitory class of church officers who appear to have been brought into existence solely for this purpose. These are the priests who had the title of *περιοδευται*, a somewhat obscure body. The first clear evidence of them is in the 57th Canon of Laodicea (380), where they are to take the place hitherto occupied by the country bishops. "Ὅτι οὐ δεῖ ἐν ταῖς κώμαις καὶ ἐν ταῖς χώραις καθεστῆσθαι ἐπισκόπους, ἢ ἀλλὰ περιοδευτὰς, κ.τ.λ."² But it is not clear that the expedient was commonly adopted, and it is rare to find mention of these visitors. At the Council of Chalcedon in 451 two emerge: Alexander *πρεσβύτερος καὶ περιοδευτής*, who is sent with a message to the Emperor,³ and Valentine. A few years later the Council assembled at Constantinople under Gennadius (460), in reaffirming the canon of Chalcedon against simoniacal appointments, extended it to include the

¹See their further history, which does not concern us here, in Leclercq, *op. cit.* 1218-1220. Cp. Morinus, *De ordinationibus*, ii. 51 and ff.

²Hard. I, 791.

³Actio IV, Hard. II, 431.

Introduction

περιοδευτής. The same officer is also mentioned as one to whom the decision of the Council is to be notified, as well as to the bishop: and in this connexion there is no similar mention of a *chorepiscopus*, though there is such a mention in the canon of Chalcedon and the new decision now made, reaffirming it.¹ At the later council at Constantinople under Mennas (536) there is repeated mention of a certain Sergius described as priest and περιοδευτής τῶν ἁγίων ἐκκλησιῶν ἐπιχωρίων τῆς πρώτης Σύρων ἐπαρχίας, where the word ἐπιχωρίων shows the close connexion between the newer office and the older.² The office was borrowed by the Syrians from the Greeks and remained for some time in use among them as a substitute for the vanished *chorepiscopus*.³ Beyond this there is little mention of these visitors: and the expedient seems not to have enjoyed much vogue.⁴ The Eastern dioceses remained small, and the visitation was for the most part done by the bishops themselves.

§4

In other parts of the world besides Asia, and the further East, wherever the evangelization of the country districts had gone on apace in early days, there was liable to be found in the original state of affairs, the same multiplicity of country bishops. This was not, however, uniformly the case; as the case of Egypt will shew, although it is to a certain extent an

¹Hard. II, 783. The Code of Justinian (Lib. I, tit. III, c. 42, § 9.) mentions "Episcopus, chorepiscopus, visitator sive circulator, presbyter."

²Hard. II, 1191, 1215, 1223, 1231, 1239, 1250.

³Leclercq, *loc. cit.* p. 1236. Cp. *Lit. Homilies of Narsai*, 18,

⁴Leclercq (*loc. cit.* 1207) takes these officers to be itinerating priests as contrasted with a priest exercising a fixed cure: but the letter which he quotes from Phileas of Thmuis to Miletius of Lycopolis (*P. G.* x. 1566) does not seem very clear. Another attempt has been made to deny to the περιοδευτής any necessary connexion with visitation, by deriving the term from a use of the verb to describe medical rather than ecclesiastical visits (Suicer, *Thesaurus sub voce*). But it is clear from Athanasius (*Apol. contra Ar.* 74) and from Basil (*Epist.* 95 [241]) that the word περιόδεια has its ecclesiastical meaning of visitation.

Introduction

ambiguous one. We know from St Athanasius that the country area of the Mareotis was without a bishop or even a *chor-episcopus* of its own and depended directly on Alexandria.¹ This being so, it is natural to find the bishop visiting the country parts in person; and particularly interesting to have a picture of St Athanasius thus occupied, such as is given in his *Apologia*.² It was evidently a very formal proceeding: for in rebutting a charge, trumped up against Athanasius and based on an event which was alleged to have occurred during one of his Visitations, the clergy of the Mareotis asserted that they were always in attendance on him throughout the whole time of his Visitation. Thus he must have travelled about accompanied by some fifteen priests and as many deacons, besides "a considerable number of the people."

This was, however, probably not the usual condition of church organization in Egypt. We know from the same source³ that at the time of Athanasius there were nearly a hundred bishops in Egypt, Libya and Pentapolis. Many of these must have been bishops of country districts, even if they were not known by the technical term *chorepiscopus*. It is not clear, therefore, whether the remark of Athanasius about the particular district of the Mareotis is to be taken as evidence for, or against, the prevalence of a chorepiscopate in that part of Christendom as a whole. It is, perhaps, more probable that the course of events in Egypt was similar to that in Asia: *i.e.*, that there were in most parts country bishops, who were first reduced to the position of *chorepiscopi*, and then caused to disappear.

It is, however, possible, on the other hand, that the same change took place in Egypt that seems to be traceable in Italy. There no trace is forthcoming of any chorepiscopate. There are signs of a multiplicity of country bishops⁴: and some signs also that there too in the fourth century the tide set strongly against a multiplication of bishops, no doubt because there too it was found that there was a danger of the

¹ *Apol. contra Arianos*, § 85.

² *Ibid.* § 74.

³ *Ibid.* § 71.

⁴ Leclercq, *ut sup.* p. 1210.

Introduction

lowering of episcopal credit and capacity. The clearest evidence that this was felt in the West as well as in the East is to be seen in the sixth canon of the Council of Sardica (342-343),¹ which in its second part forbids the setting up of a bishop in a village or a small town, or any place where a priest will be a sufficient provision, "for there is no necessity to have a bishop for such places, and the name and authority of the episcopate must not be made cheap." While the multiplication of bishops was thus being checked, it seems that there was also some reduction going on. This does not, however, seem to have involved, as in the East, the intermediate stage represented by the chorepiscopate. As the bishops of the larger places asserted their ability to supervise a larger area than merely that of their respective towns, and as they consequently took the suburban country area into their field of jurisdiction and visitation, the country bishop and his see disappeared.

The dioceses in Italy remained small; naturally the bishop only undertook such a district as he found that he could visit effectively. The effect of this policy survives even to the present day. Still the Italian dioceses are small; the bishop has only such an area as he can personally supervise; and in Italy there has never been much done in the way of devolution by the bishops of their duty of visitation to other persons—archdeacons or the like.

In other parts of the West the case has stood quite otherwise. In Africa, Spain and Gaul the chief evangelization of the country districts is not primitive, but is subsequent to the change of policy which we have observed at the beginning of the fourth century with regard to the multiplication of the episcopate. Henceforward, therefore, what we have to trace is, not the centralization of church government by the suppression of the small bishops, but the subdivision of large episcopal areas, as the work extends into the parts that lie remote from the centre where the bishop resides.

Still the same principle holds good. The ideal diocese or

¹Bruns, *Canones*, I, 92. This is not one of the canons whose authenticity is in any sense doubtful. See Babut in *Trans. 3rd Congress for Hist. of Religions* (Oxford, 1908), II, 345 and ff.

Introduction

sphere of a bishop's jurisdiction is that area over which he can have an effective oversight, and which he can satisfactorily visit. But the working out of this principle produced different effects in different places.

In Africa it produced an immense number of small dioceses. There was apparently some custom prevalent which allowed a bishop the right to consecrate a subordinate bishop within his diocese, involving, perhaps, some devolution of his powers and duties.¹ There was further the great complication introduced by the Donatist schism; for the schismatics multiplied dioceses and bishops of their own; the Catholics indeed charged them with doing so recklessly, in order to make their numbers appear large²; and further, as the Donatists became reconciled, provision was made for the bishops who returned, by some subdivision of dioceses.³ But the main force that produced subdivision was the need of oversight and visitation. A high ideal of the duty of visitation prevailed there with regard both to the bishop in his diocese and the metropolitan in his province. In the province an annual metropolitocal visitation was for a time the rule,⁴ and it is probable that it was at least as frequent an event in the diocese. Where effective visitation was not possible, the diocese was divided. An instance of this is forthcoming from the career of St Augustine, and our evidence of it comes from the saint himself.⁵ A part of his area called Fussala came over

¹*Codex Can. Eccl. Afr.* No. 56 (from the 3rd Council of Carthage in 397 No. 7) in Hard. I, 894.

²*Collatio Carthag.* in 411 No. 165. *Ibid.* I, 1096.

³*Codex Can. Eccl. Afr.* No. 118 (from 16th Council of Carthage, 418, No. 10). Previous regulations *Codex* No. 99 (from 11th Council of Carthage in 407, No. 5) had only sanctioned a temporary subdivision for the reconciled bishop's lifetime. Hard. I, 931 and 922.

⁴This was ordered at the Council of Hippo in 393, and the order was renewed four years later at the 3rd Council of Carthage in 401 (Hard. I, 961, 971), but six years later the 11th Council of Carthage ordered the provincial synod to meet only when occasion demanded (*Ibid.* 919).

⁵*Sed quod ab Hippone memoratum castellum millibus quadraginta sejungitur, cum in eis regendis et eorum reliquiis licet exiguis colligendis. . . me viderem latius quam oportebat extendi, nec adhibendæ sufficere diligentiae quam certissima ratione adhiberi debere cernebam, episcopum ibi*

Introduction

from Donatism; but it lay forty miles away from Hippo, and Augustine did not feel that he could give it the attention that it needed in person. He therefore subdivided the diocese and established another bishopric there.

The same care was exhibited with regard to the visitation of the province. In St Cyprian's day the primacy of Carthage was the only piece of organization existing to secure some oversight of the bishops in the three provinces of Africa and of their administration. In Diocletian's rearrangement of the civil divisions of the Empire the "diocese" of Africa became six provinces. The ecclesiastical organization slowly followed suit, by the establishment of corresponding primacies in the course of the fourth century.¹ Carthage, while it took its place in this scheme as metropolis of Africa proper, retained also its old unique position with an oversight of all the provinces.

In Spain and Gaul the case was very different. There the episcopal sees were few and the area dependent upon them wide. As evangelization proceeded, various expedients were tried, in order to cope effectively with the steadily increasing task of the bishops of the ancient and central sees. Of these expedients the subdivision of the diocese was the most natural and obvious. In Spain the custom of episcopal visitation was old and well-established; but there was a difficulty in securing it. In 516 the Council of Tarragona ordered that the old-standing practice should be observed, and the churches should be visited every year by the diocesan bishop.² It was clearly impossible to carry this out in a very large diocese; but yet the bishop of such a diocese might well be loth to have his diocese divided. One instance is forthcoming in which such a subdivision was made at the instance of the civil power, viz., at the Synod of Lugo in 569. The motive here was the securing of proper visitation; for King

ordinandum constituendumque curavi. Ep. ccix (261) ad Celestinum Rom. Ep. § 2. Compare the excuse that he makes to Celer in Ep. lvi (237), Visitationum ecclesiarum ad meam pertinentium curam necessitate profectus sum.

¹See Leclercq in Hefele, *Hist. des Conciles* (1908) note, vol. II, pt. I, p. 85.

²Can. 8 in Hard. II, 1042: included in Gratian *Decret*, II, x, q. I, § 10.

Introduction

Theodemir addressing the bishops whom he had convoked, thus explained his action:

quia in tota Gallaeciae regione spaciosae satis dioceses a paucis episcopis tenentur, ita ut aliquantae ecclesiae per singulos annos vix possunt a suo episcopo visitari.¹

The same policy, and the same motive alleged for it, may be seen in a contemporary instance from Gaul. An isolated letter of the middle of the sixth century reveals to us the fact that a move is being made for the subdivision of the diocese of Sens, on the ground that the bishop Leo did not visit it properly, either in person or by deputy. The fact was true; and, so far, the plan was amply justified; but Leo's reply was that the fault was not his own, but the King's, because he had prevented him from visiting. It was, no doubt, reasons other than solicitude either for ecclesiastical propriety or for the advantage of the flock, that made Childebert anxious to set up the new see at Melun; but the excuse that he put forward is significant, and to the point in this connexion.²

In Gaul too we see the same motive working towards the further development of the provincial system also. In fact the first introduction of that system into Southern Gaul took place owing to considerations of this sort, as an outcome of the Council of Turin (*c.* 401). Up to that time the senior bishop of the district had presided at Councils by right of seniority,³ as is clear from the signatures of the Council of Valence⁴ in 375 and of Nîmes⁵ in 396. But at this point changes are made. Proculus the bishop of Marseille is now to exercise metropolitical powers over the civil province called *Narbonensis Secunda* on account of his personal relations with those churches, notwithstanding the fact that Marseille is not in that province; but this arrangement is to last only

¹Hard. III. 373, and Hefele, III, 395.

²See Leo's Letter in *P. L.* LXVIII, 11.

³Duchesne, *Fastes Episcopaux*, I, 89, 346. Leclercq-Hefele, *Histoire*, II, 131.

⁴Harduin *Conc.* I, 795, or (fuller) Mansi *Conc.* III, 491.

⁵The Acts of this Council are not included in the older collections. See them in Hefele, *Hist. of the Councils*, II, 403.

Introduction

for his lifetime. Further the Council finds it difficult to decide whether Arles or Vienne should have the primacy over the civil province called Viennensis, and suggests the division of the province between the two in the following terms:

Unaquaeque [sc. urbs] de his viciniore sibi intra provinciam vindicet civitates, atque eas visitet, quas oppidis suis vicinas magis esse constiterit.¹

§5

Besides the expedient of subdividing the diocese in order to secure effective visitation, there was the alternative of appointing a deputy to visit in the bishop's name. In considering the working out of this alternative in the West we are again brought face to face with the two classes of deputy whom we have encountered in the East, viz., the *chorepiscopus* and the archdeacon.

During all this period there has been no sign of the former expedient being adopted in the West. It is significant that Rufinus in his version of the Nicene canon² omits the reference to the chorepiscopate. Similarly in the Isidorian version the canon of Ancyra begins apologetically

Vicarios episcoporum quos Greci corepiscopos dicant...³

On the other hand the precedent set at Nicaea was seen before long to be likely to prove serviceable in other episcopal impasses besides that which confronted the Nicene fathers owing to the return of the Novatianist bishop. Accordingly the Gallican council of Riez in 439 followed it in the case of a troublesome bishop, Armentarius of Embrun.⁴ He was deposed from his see but given the position of a *chorepiscopus*. This procedure suggests that the office of *chorepiscopus* only became known in the West through the

¹Hard. i, 958.

²Turner, *Ecclesiæ Occid. Monumenta Juris*, i, 207.

³*Ibid.* ii, i, 84. Similarly the collection of Greek canons formed by Martin of Braga in 562 for Spain omits the *chorepiscopi*. Cap. lvi in *P. L.* cxxx, 575-588, or Hard. iii, 397.

⁴Canon 3 in Hard. i, 1749.

Introduction

canons of the foregoing Eastern councils:¹ and that thus as the office disappeared in the East it began in the West. This stands alone: and there is no sign of any further development of the chorepiscopate in the West till it was possibly introduced by Agapius of Cordova in the early years of the seventh century. The council of Seville (Hispania) in 619 took note that he had appointed "(chorepiscopus vel) presbyteros" who were to consecrate altars and churches: and ordered that (being apparently not in episcopal orders) they were not to perform episcopal duties.² If this prohibition put a stop to the revival of *chorepiscopi* at the time (and there is no further mention of them for a while) it did not do so permanently. Later in the century a few *chorepiscopi* appear sporadically, and apparently without any idea that they are to co-operate with the diocesan in visiting the diocese. Either the position is honorific, or the *chorepiscopus* is a coadjutor, with or without a right of succession, or he is allotted an outlying district in which to perform some restricted functions.³

Soon, however, a more serious establishment of a revived chorepiscopate came out of the missionary labours of the English saints, Boniface and Willibrord, in the middle of the eighth century, and in consequence of the new set of circumstances created by the conversion of the German people. In face of the difficulties of the task the old objections to the plan vanished. Or perhaps it is truer to say that the term *chorepiscopus* had now become part of the terminology of the West through its acquaintance with the old Eastern canons: and that it was seized upon at this juncture as a suitable name to describe the missionary bishop who was now needed to take the oversight of a large area under the general supervision of the Leader of the

¹Isidore's handling of it in his *De Eccl. Off.* ii. 6, seems to imply no more than this.

²Hard. III, 559, but it is possible that the bracketed words and other references to *chorepiscopi* are interpolations, due to the same impulse as produced the later forged decretals of Popes Damasus and Leo (*Decr. Pseudo-Isid.* ed. Hinschius, pp. 509, 628) which borrow from this canon.

³Leclercq, Appendix I to vol. II, part II, of Hefele, *Hist. des Conciles* (1908), pp. 1225 and ff.

Introduction

Mission from his centre, or wherever he might be. The *chorepiscopi* returned; but they came in under the auspices of the Greek fourth-century canons made in order to discredit them and restrict their power. It is not surprising therefore to find that, as they developed, they were the object of increasing hostility. When Pippin put a question to Pope Zacharias as to the way in which he was to regard them, the Pope replied¹ with the stock quotation from the council of Antioch. The reply seemed to give some papal countenance to the *chorepiscopi*, and so far to be in their favour; but on the other hand the old attitude of mistrust and the old policy of restriction were by the same means reproduced. Before very long they had become the centre of a fine little controversy, especially owing to the fact that the chorepiscopate now was being developed to a new extent in the Frankish Empire generally.

The old rivalry with the archdeacon very naturally again broke out when this kind of bishop's deputy was revived. The archdeacon in the West had acquired by now a far greater authority in the diocese, and in the special matter of visitation, than he had ever had in the East. Starting from the very special link that there was between the bishop and the deacons in primitive days, it was a natural development that one had come to have a priority over the rest, and had so attained the title of "Archdeacon."² Though his earliest functions were mainly personal to the bishop, and were either administrative, especially in regard to the comprehensive and centralized finance of the church, or else liturgical, in supervising the services of the cathedral, or else disciplinary, in controlling the deacons and even the other clergy: and though most of his duties thus tended to keep him at the centre, it was only natural, as we have already noted in the East, that the bishop should choose the archdeacon to send abroad on errands of special importance; and natural too that by this means he should come to represent the bishop in important matters throughout the

¹Zacharias *Epist.* vii, in *P.L.* lxxxix, 932.

²The earliest use of the title seems to be that of Optatus applied to Caecilian of Carthage, c. 360, *De Schism.* i, 16.

Introduction

diocese. In the large areas of the West he was especially sent as the bishop's deputy for visitations, and before long it was an established custom that the archdeacon should go on regular tours of inspection on the bishop's behalf. For Spain we have the testimony of Isidore of Seville (630-636), who, in describing the duties of archdeacons, says thus:

Sollicitudo quoque parochitanorum, et ordinatio, et jurgia ad ejus pertinent curam. Pro reparandis diocesanis basilicis ipse suggerit sacerdoti. Ipse requirit parochias cum jussione episcopi, et ornamenta vel res basilicarum parochitanarum, gesta libertatum ecclesiasticarum episcopo idem defert.¹

At the same time it must be noted that this duty was not assigned to him as yet universally, even in Spain; for the Fourth Council of Toledo (633) directs, that in the case when the bishop cannot make his own annual visitation *per cunctas dioceses et parochias suas*, he should send *presbyteros probabiles aut diaconos* in his place.² But, for all this, the tide was setting steadily in the direction of treating the archdeacon as the natural substitute for the bishop in the work of visitation. The extent to which this had become general in the Frankish Empire by the middle of the century is well illustrated by the fact that when Marculf the monk compiled his Formulary (c. 660), he placed at the head of it two formulas for a charter granting to a monastery an exemption from being visited either by bishop or archdeacon.³

The new development of the chorepiscopate a century later was therefore bound to come into conflict with the archidiaconate. A specimen of the sort of difficulty that was being widely felt may be seen in the church of Reims. Ebbo, who became archbishop there in 816 and held the position for two periods between that date and his death in 851, drew up a document on the subject of the duties of the clergy of the church, which looks like an attempt at a

¹Isidore, *Epist. ad Leudefredum*, II ; Migne, *P. L.* LXXXIII, 896.

²Hard. III, 587.

³*P. L.* LXXXVII, 698, 700. And compare many such actual charters of exemption cited by Schröder (see below). But the date of Marculf's documents is often uncertain.

Introduction

concordat.¹ First, the duties of the *Praepositus* are detailed; then the duties of the archdeacon, and it is significant that there is no mention of any duty of visitation. Then follows a statement of the work of the *chorepiscopus*, and though visitation is not mentioned, it is implied throughout. A definite district is allotted to the *chorepiscopus*, and in that he is to exercise the bulk of the episcopal functions.

When Hincmar succeeded to the see of Reims in 845 he altered all this plan. He was the great enemy of the chorepiscopate, and so prominent in the attack upon it that he is even said to have been responsible for some of the forged documents which were produced by its enemies in order to strengthen their case against it. In the documents of his regime visitation is very much to the front, not as the duty of the *chorepiscopi*, for they disappear, but of a new set of officers called the *Magistri et Decani*. Hincmar's *Capitula* prescribing to them the lines of their inquiry and report to the archbishop are practically the earliest extant set of Visitation Articles, while the corresponding *Capitula presbyteris data* of 852 are a set of Injunctions.

On further investigation it seems to emerge that, of these new officers, the *magistri*, at any rate, are something very like the archdeacons under another name. They reappear in the later *Capitula superaddita* (which are further injunctions of 857), as *comministri nostri*; while the *decani* are clearly the leading local priests familiar to us as "rural deans." In a further set of injunctions of 874 the identification of the *magistri* with the *comministri* is made still plainer; while the final set of injunctions of 877 is headed thus: *Hincmarus archiepiscopus dedit comministris suis haec capitula quae sequuntur, Guntario et Odelbardo archidiaconis presbyteris*.²

These proceedings at Reims are probably typical of much that was going on elsewhere. From the beginning of the ninth century the controversy was severe; and, if the *chorepiscopi* had not had stout champions, especially among the laity who were anti-episcopal, they would have disappeared sooner. The old story repeated itself; there was a

¹*De Ministris Remensium Ecclesiae*, P. L. cxxxv, 407-410.

²These documents are all given in P. L. cxxv, 773-803.

Introduction

gradual curtailment of their functions, and, as the exercise of episcopal power was more and more withdrawn from them, they were less and less able to be successful rivals to the archdeacons. So they fell as the others rose. Ultimately the title *chorepiscopus* became in France, as in the East, a mere title not implying episcopal order; and then it disappeared.

In Germany the same rivalry did not exist in its sharpness. For one thing the credit of the *chorepiscopate* was greater; and it had, after the early days of its patronage by the great missionaries were gone, the advantage of the advocacy of Rabanus Maurus, the great archbishop of Mainz. All this delayed its extinction, but was powerless to avert it. The evil auspices under which the start had been made, and the skilful forgeries which were wielded by the enemy, constituted a force which could not be victoriously resisted. So far as visitation was concerned, the archdeacons in Germany were not keen rivals: for from the first establishment of them by St Boniface, they had been confined to the care of the work at the centres, and not sent to tour about the districts. Yet here, too, as in France, it is noteworthy that when the *chorepiscopi* finally disappeared, the archdeacons acquired for a time the reversion of their title.

§6

A further development in the position of the archdeacons, and one that bears directly on their work in visitation, is their multiplication in a given diocese, and the assignment to them of districts or archdeaconries. This grows out of the suppression of the chorepiscopate, and is therefore earlier in France than in Germany. A plurality of archdeacons has already been mentioned in connexion with the last set of injunctions issued by Hincmar; it is also implied by his earlier use of the term *magistri* or *comministri*. It is assumed by the Council of Paris (829)¹, and possibly it began a good deal

¹Can. 25. Hard iv. 1313.

Introduction

earlier than this. In any case there followed naturally upon this multiplication of archdeacons the delimitation of a special area as an archidiaconate: the term itself first appears in the tenth century and is common in the eleventh. This, therefore, like the diocese, comes into being as an area defined for the purposes of effective visitation. Already the position of the deans had been made clear, and for them too an area had been defined; so the whole machinery was prepared that was required for visitation in subsequent days and even down to the present time.¹

§7.

It will be well before turning to study the history in England to gather up some general ideas as to the work done in visitation by the bishop and others who visited on his behalf. First, while the diocese was in the missionary stage, the primary object was that he should go about evangelizing. When, later on, the diocese passed into a more settled stage of Christian life there were three main purposes to be kept in view: (*a*) pastoral, (*b*) administrative, and (*c*) judicial, and these in their bearing upon (i) the clergy and (ii) the laity.

Of the pastoral duties the most obvious was that of giving confirmation. Thus St Jerome says:

Non abnuo hanc esse ecclesiarum consuetudinem ut ad eos, qui longe in minoribus urbibus per presbyteros et diaconos baptizati sunt, episcopus ad invocationem Sancti Spiritus manum impositurus excurrat.²

Indeed, this sometimes seemed to be the main duty of a visitation, at any rate so far as the laity were concerned. It

¹For the later history of the chorepiscopate see Leclercq *loc. cit.*, pp. 1224-1234; and for them as well as for the archdeacons see Schröder, *Entwicklung des Archidiaconats* (1890), especially pp. 33-48 and 78-83. Cp. Hauck, *Kirchengeschichte Deutschlands*, ii. 721 and ff. Hinschius, *Kirchenrecht*, ii. 162-9.

²Jerome, *Dial. c. Lucif.* 4. Cp. an exhortation of St Gregory on the subject, *Epist.* Lib. xiii. No. 18. But visitation usually in his letters means the temporary care taken of a vacant diocese by a neighbouring bishop.

Introduction

was this that was specially emphasized in the system set up by St Boniface for the German church. His first German synod spoke thus:

Quandocunque jure canonico episcopus circumierit parochiam ad confirmandos populos, presbyter semper paratus sit ad suscipiendum episcopum, cum collectione et adjutorio populi qui ibi confirmari debet.¹

And two years later it was echoed at the Council of Soissons representing the more Western Frankish church.²

Another special duty was the episcopal action of consecrating churches or altars. Both these necessitated that the bishop should visit the parishes, and were unlike those other parts of the bishop's office for which the people could come to him, such as the ordination of clergy, the blessing of abbots or abbesses, the hallowing and distribution of the holy oils, etc. Side by side with these was the pastoral duty of banishing erroneous doctrines whether of heathenism or of an imperfect form of Christian faith. This duty is constantly mentioned among the objects of a visitation.

On the administrative side special emphasis was laid upon the supervision of church fabrics and ornaments. The decay of church buildings for want of such oversight was the grievance which necessitated the canon of the Council of Tarragona in 516, already alluded to.³ Fifty years later another Spanish Council, at Braga in 572, was laying down more minute regulations as to the procedure of a visitation. The bishop is to visit every parish, interview all the clergy and inquire as to their method of performance of services, giving instruction where necessary. On a later day he is to summon the laity and teach them in matters of faith or conduct.⁴

Another injunction on the subject may be quoted out of many that are to be found in the canons of Spanish Councils of the seventh century. The thirty-sixth canon of the Fourth Council of Toledo (633), already quoted above, puts the

¹Canon III of the Council of April 21, 742. Hard. III, 1920.

²*Ibid.* 1933. Canon IV.

³See above, p. 19.

⁴Canon I of the Second Council of Braga. Hard. III, 386; Bruns, II, 39.

Introduction

inquiry as to church fabrics in the first place among the first duties of the bishop in his annual visitation tour; while the priests or deacons whom he sends to act as visitors on his behalf, if he himself is prevented, are directed that *reditus basilicarum et reparationes et ministrantium vitam inquirant*.¹

The legal and judicial business was never far away from the episcopate though it was only in course of time that any organized system of episcopal courts developed. From the first the bishop was a judge among Christians, and he long continued to exercise his judicial functions personally, as a magistrate does still to-day, having the assistance of some expert, usually his archdeacon, as the magistrate has expert help. His visitation then, naturally, was the occasion for the settlement of many disputed questions and might become almost like a tour of assize. To the legal side also belong all the troublous questions, which arose early and continued long, about the charges laid upon the clergy for the entertainment of the bishop and his suite and other expenses of the visitation.

Closely connected with the visitation was the holding of synods. The assembly of bishops in synod goes back to the early days of the Church: the gathering of the clergy round their bishop in a diocesan synod is a later growth, and one which runs to a considerable extent parallel with the practice of visitation. The gathering of the clergy to one centre and the journey of the bishop round the different centres were each the counterpart of the other. In France the diocesan synod had become an annual event by the middle of the sixth century. The Synod of Auxerre (573-603) is the earliest of which the acts are extant, and among its canons is one ordering yearly a synod of priests in the middle of May and a synod of abbots at the beginning of November.²

The development of the diocesan synods was bound up to a certain extent with the devolution by the bishop of his visitatorial duties. When he summoned the clergy regularly to meet him, he could more easily dispense with paying them a personal visitation, and more easily, therefore, leave

¹Hard. III, 587; Bruns II, 233.

²Can. 7. Hard. III, 444; Bruns II, 238.

Introduction

the visit to the parish to be paid by the archdeacon or other deputy. At the same time the synods could not entirely dispense with the need of episcopal visitation. If for no other reason, the bishop was bound to go round the diocese from time to time in order to give confirmation, which the archdeacon could not do. In fact, from this and other circumstances, it came about that the episcopal visitation concerned the laity as well as the clergy, while the archdeacon's visitation of early days concerned almost exclusively the clergy and church officers; and ultimately it became customary for the bishop's visitations to take place at longer intervals than the archdeacon's.

By the end of the ninth century the procedure of visitation had become clearly prescribed. Following on the lines of earlier councils such as those that have been quoted, and also on the Carolingian legislation,¹ Walter of Orleans² in 867, Hincmar, as has been already noted, in 852-877, and Regino of Prüm³ at the beginning of the ninth century give directions varying in fullness. Those of Hincmar run to the greatest length, but the work of Regino, which in many respects follows Hincmar's, is the most systematic. He opens his *Libellus de Ecclesiasticis Disciplinis* with sections detailing the duties of a bishop, of which Nos v-xiii are concerned with Visitation. Prefixed to this is a set of ninety-five articles of inquiry for a bishop, or his deputy, in visiting the parishes of the diocese; these are of sufficient interest to be summarized here, by way of conclusion to this section and to the earlier and more general part of this historical sketch.

The first fifteen articles have to do with the church, its ornaments and its lands. What is the dedication of the church, or by whom was it consecrated? Is it in good repair, not used as a barn, free from birds, and provided with a proper porch and with bells? Is the altar suitable, properly vested, and surmounted by a pyx for the continual reservation of the Sacrament for the sick? The reliquaries and crosses are next to be scrutinized, the enclosure of the relics in the altar,

¹See the Synod of Aachen (836) in *Capitularia* (M.G.H.) II, 2, c. 5.

²*P. L.* CXIX, 725.

³*P. L.* CXXXII, 187. or Ed. Wasserschleben, 1840.

Introduction

the chalice and paten, and the place of their storage, the corporal, the vestry and the piscina. Next the books and vestments must be found to be adequate, and also the lights and candles. Then inquiry is to be made as to the church lands, the house and the tithepayers.

A far longer list of fifty-eight articles is concerned with the life and conversation of the priest. There must be nothing suspicious about his house or the company that he keeps. His morals and occupations must be above reproach; he must do no Agent's work and wear no secular clothes. He must be diligent in his care of the poor and sick, in baptizing, shriving and burying without any fee. With the help of his clerk he must say his mass at nine o'clock (besides the day and night hours, also in church, not elsewhere, at the proper times), and he must fast till midday in case some stranger or traveller comes and wants a mass. An inquiry is to be made into his preaching and his instruction of the people in the Lord's Prayer and Creed. He must be found uncorrupt in his administration of discipline, punctual in his observance of the Great Litany, the Rogation Days, Ember Days and Lent. He must invite his people to confession on Ash-Wednesday, and see that they communicate at least at Christmas, Easter, and Whitsunday. He must not encroach upon the rights of his neighbouring fellow clergy, nor take part in undesirable social gatherings. There are various other points of ceremonial that must be inquired into, various other ornaments to be made sure of, and various professional slovenlinesses that are to be excluded. Also his financial administration must be looked into, to see that he does not pawn or alienate church property, that he rightly divides his tithes into the recognized four portions, and that he gives the people their *eulogiae*. It must also be ascertained that he prevents his people from various unworthy customs, such as dancing in the church porch, singing devilish songs at wakes, and the like.

Under this head and also under the next one inquiries are to be made as to the antecedents of the priest, the way in which he reached Holy Orders and the cure in question, and also as to his parentage and wholeness of body. Lastly, four-

Introduction

teen inquiries deal with his capacity to exercise his ministry duly, by being orthodox, learned, familiar with his service books, the kalendar, the homilies of St Gregory and the Penitential.

Truly a visitation was a serious ordeal where this was carefully carried out.

§8

In England the earliest visitations belong to the class of missionary journeys. The pictures given by Beda of the circuits made by St Aidan or St Chad in the seventh century¹ form a fitting counterpart to the similar portrait drawn by Sulpicius Severus of St Martin travelling about his district in the fourth century.² The more formal visitation of later days can hardly be said to begin so early, though a first approach to it may be seen in the tour which Archbishop Theodore took throughout England on his first arrival in 669. This, too, was a tour of evangelization and teaching; but it is expressly said also that

Theodorus, perlustrans universa, ordinabat locis opportunis episcopos et ea quae minus perfecta reperit, his quoque juvantibus corripiebat.³

The tour had then to some extent the character of a metropolitan visitation. From time to time other sketches of a bishop in the course of his visitation are given in the early church history of England. Eddi tells of Wilfrid restoring a child to life as he was riding round his diocese

ad varia officia episcopatus sui, baptizandi utique, et cum manus impositione confirmandi populos.⁴

The biographer had probably often accompanied him on such visitations. Wilfrid's contemporary, John of Beverley, is equally found on his tours, and working his miracles on

¹*Hist. Eccl.* III, 5, 17, 28.

²Sulpicius Severus, *Epist.* I, iii; *Dial.* II, 3.

³Beda, *Hist. Eccl.* IV, 2.

⁴*Vita*, c. xviii in *Hist. of Ch. of York* (Rolls Series), p. 28.

Introduction

the way, if we may believe Folkard, who wrote his life four hundred years later. He had gone to Burton to dedicate a church when he cured his host's wife; he was visiting the monastery of Beverley when another portent took place; and it was at a confirmation on one of his tours that he restored a boy to life with the chrism.¹

At a later date in the great revival of the tenth century we are introduced to Dunstan as he goes preaching about the country,² and to Oswald as he makes a tour of all the villis entrusted to him at the beginning of his episcopate.³ The tradition of such visitation must have come to England with the Roman mission, for Gregory himself bears frequent witness to the importance that was attached to it in Italy and the South.⁴ It was renewed as, under Theodore, the church acquired a more settled organization; and, like the holding of synods, it became no doubt a regular part of the bishop's duty when circumstances permitted it. The first conciliar enforcement of the practice was, however, due to external influence. Boniface, the great Saxon apostle of Germany, as we have already noted, had seen such rapid fruit of his labours that in his own lifetime his work passed from the missionary stage into the settled stage; and towards the end of his life he was busy not only in fashioning the organization of the new churches but also in restoring the older Frankish churches to a similar state of organized efficiency at the instigation of Carloman. The last of his synods was held in the early part of 747 and he sent its decisions with a letter to Cuthbert, Archbishop of Canterbury, with a modest hope that they might prove valuable to the church of his birth.

Propterea, carissimi,—non quia vestrae prudentiae opus sit rusticitatis nostrae statuta audire vel legere, sed

¹*Vita*, capp. vi, x, xii. *Ibid.* 249, 255, 259.

²Osbern, *Vita Dunstani*, 34: in *Memorials of S. Dunstan* (Rolls Series), p. 109. This is not from the contemporary life written by B, but from a biographer of the eleventh century. But the earlier author has an almost equally significant passage, § 28, *ibid.* p. 40.

³From the contemporary life by an anonymous monk of Ramsey. *Hist. of the Ch. of York* (Rolls Series), pp. 420 and f., cp. 462.

⁴See his letters *passim* and above, p. 27, note 2.

Introduction

propter bonam et humilem et sanctam voluntatem vestram putamus vos libentius scire velle quam nescire— quae hic sacerdotes nobiscum servanda decreverunt, vobis emendanda et corrigenda destinamus.

With this letter before them the English bishops assembled for their annual synod at Cloveshoo and passed the following as their third canon, taken, in places *verbatim*, from the letter of Boniface.

Ut singulis annis unusquisque episcopus parochiam suam pertransiundo et circumeundo speculandoque visitare non praesideat, populumque diversae conditionis ac sexus per competentia ad se convocet loca, aperteque doceat, utpote eos qui raro audiant verbum dei, prohibens. . . etc.¹

The prescription for an annual episcopal visitation is repeated in the third of the legatine canons of 787, drawn up by George and Theophylact the legates of Pope Hadrian, and accepted by the bishops, abbots and nobles of the Northern and Southern provinces, together with Ælfwald, King of Northumbria, and Offa, King of Mercia.² Thus visitation was more firmly established among the first duties of the bishop; and it is no surprise to find Alcuin writing a few years later to Archbishop Eanbald of York (796) and including among his exhortations the following.

Non cesset lingua tua in praedicando, non pes tuus in circueundo gregem tibi commissum.³

But here for the time synodical orders on the subject ceased. Troubles came everywhere, rapine and fighting, the sack of monasteries, the devastation of parishes. A good part of English Christianity went almost into abeyance before the Danish invasion; and only some strong centres in the South could hold out. So the sad ninth century passed: with a new century church life revived, and a sign of the revival is found in the constitutions of Archbishop Oda (c. 943). A

¹See Haddan and Stubbs, III, 360 and ff. The chronological difficulties are discussed there, but are more satisfactorily dealt with in Hauck, *Kirchengeschichte*, I, 520, and ff, esp. p. 571. The duty of visitation had been emphasized also in previous synods of Boniface.

²Haddan and Stubbs, III, 449.

³*Ib.* 501.

Introduction

bold appeal is made to all classes to carry out their christian duties. Kings, princes, bishops, clergy and monks are dealt with in turn: and among the specified duties of the bishop is his annual circuit of the diocese, preaching and visiting.¹

§9

The dioceses were enormous; in the ninth century thirteen covered the Southern province, apart from Wales, and two the area of the present Northern province. In the following century the former number was increased by three, through the establishment of sees for Ramsbury, Wells, Crediton and Cornwall, combined with the absorption of the Elmham see in East Anglia. But still the area to be covered by the bishop in visitation was extensive. It is natural, therefore, to enquire how far any steps were being taken to devolve on others some of the burden of this duty. Abroad in the large dioceses of the Empire the difficulty was being met by the revival of the chorepiscopate: and when that came to an end, hastened to its fall by the false decretals, the practice was further developed of multiplying archdeacons and subdividing the diocese into several archdeaconries.

In England there is comparatively little trace of such procedure. In a document of the early years of the fourteenth century² the statement is made that at Canterbury there was no archdeacon till the time of Lanfranc; but that till then there had been, since the days of Archbishop Theodore, an assistant bishop with a see at St Martin's, Canterbury. The former statement is certainly untrue, and it was in the interest of this falsehood that the document was written by the monks of the abbey of St Augustine, about 1313, in the stress of a quarrel with the archdeacon of the

¹Const. Odae, III, in Hard. vi, i, 589; Wilk. *Conc.* i, 213.

²Printed in *Anglia Sacra* (i, 150) from Cotton MS. *Tiberius C.* ix, and more completely by Battely in his edition of Somner, *Antiquities of Canterbury*, Appx. No. xxv, from The Black Book of the Archdeaconry of Canterbury.

Introduction

day. The discreditable origin of the document does not inspire confidence in the second statement as to the assistant bishop of the see of St Martin. There is, however, more historical evidence to be quoted in support of this contention than of the other, and it deserves more credence and consideration than it has hitherto received.

A charter is extant of 867¹ in which King Ethelred gives and concedes to his faithful friend the priest Wighelm

unam sedem in loco qui dicitur sancti Martini ecclesia
mihhi ad elemosynam et unam modicam villulam at
eandem sedem cum recte pertinet.

The terms do not suggest so much a bishop's "see" as a landowner's "seat"; especially as the grantee has free power to leave to any one at his decease. At the same time there is just enough to suggest some connexion with the tradition about a bishop at St Martin's. The charter is witnessed by the King and Witan (an abbot Ealhheard² and a priest Heremod from Wessex³ being associated with the laymen); and confirmed by a separate group of signatures consisting of the archbishop, the abbot Beornhelm and the general body of the local clergy, twenty-eight in number, among whom there figures

Ego Wighelm presbyter cons' & subscribo.

A slightly later document⁴ contains many of the same signatures and again Ego Wighelm presbyter, etc. Another document, however, of the same group,⁵ witnessed by a

¹The original charter at the Brit. Mus. is Cotton MS. *Augustus* 11, 95. See Birch, *Cartul. Saxon*, No. 516.

²See Birch *C.S.*, 504, 505, 522.

³*Ibid*, 506, 507. Not the same as Heremod of Canterbury. *Ibid*. 445 and 319, 332, 381.

⁴See Birch, *C.S.* 406. A grant by the Archbishop to his "family" at Canterbury, wrongly endorsed in a later hand with the date 831; for its true date see the next note. The original charter is at Brit. Mus. Stowe, No. 15.

⁵See Birch, *C.S.* 404. A ratification of a layman's title to land at Chart in Kent, but witnessed by a great body of Canterbury clergy. The original charter is at Brit. Mus., MS, *Augustus* 11, 19. There is no date, but editors have placed it close by the above-mentioned charter, because of the similarity of names. The same reasoning should really bring both charters into proximity with the St Martin's grant. Birch, *C.S.*, 516, which has the authentic date 867, and the slightly earlier charter, *Ibid*. 507, rightly dated 863.

Introduction

similar body of the Canterbury clergy, has not this signature but instead

Ego Whelm episcopus cons'.

This bishop is otherwise unknown: he can hardly be identified with the Wighelm who witnesses charters between 901 and 909, and is conjecturally assigned to the see of Selsey.¹ It is more reasonable to associate the appearance on the Canterbury stage of Whelm episcopus with the disappearance from it of Wighelm presbyter. Then there arises the question of his *sedes* at St Martin's, and it seems as if there was some justification, after all, for looking upon this as the starting point not merely of the tradition about such a suffragan see, but, in fact, of its actual existence.

Nothing more comes up to support such an idea for many a year. The opportunities for knowing the Canterbury clergy from the signatures of charters, which have been frequent up to this point, cease at this point almost entirely; and there is hardly one opportunity for getting at a name or two in the course of the tenth century.² There is a considerable number of bishops who are known by name but who cannot be allotted to the recognized succession of the various sees.³ Among these there is one who may have a close connexion with Canterbury and who might, therefore, be very hesitatingly suggested as a possible bishop of St Martin's. That is Alla, whose signature stands next after the Archbishop's in a grant of King Athelstan to St Augustine's, Canterbury, of 925.⁴ But there is nothing clear until, in the year 1035, we come to the consecration of Eadsige as an assistant bishop to Æthelnoth; and thereupon a somewhat complex case must be presented.

All these four charters are witnessed by groups of Canterbury clergy in which the same names recur; most of the names in 516 occur in either 507, 404 or 406; some in two of the three, some in all three. A close comparison of the list shows that 406 is later than 516 and 404 later than 406. Further use of these lists will be made later on.

¹Searle, *Anglo-Saxon Bishops*, 56.

²A few names may be gleaned from Birch, *C.S.* 638, 641.

³See list in Searle, *Anglo-Saxon Bishops and Kings*, 212 and ff.

⁴Birch, *C.S.* 641. Kemble, *Codex Dipl.* 745, 1327, 1323, 1325.

Introduction

There are two charters of Canute¹ addressed to "Eadsige bisceop and Ælfstan abbod and Ægelric," during the lifetime of archbishop Æthelnoth, i.e., before November, 1038. From these it is clear that Eadsige was a bishop before he succeeded Æthelnoth in the see of Canterbury. He had previously been the king's priest, and, after serving the king faithfully, he became a monk at Christchurch, Canterbury. This change in his way of life is recorded in the *Liber Evidentiarius* of the abbey, under the date 1038.² Further, two Saxon documents bear witness to royal gifts given him. One records how, on his becoming a monk, the king gave back the old monastic estate at Folkestone to Christchurch, Canterbury, subject to Eadsige's life interest in it;³ the other, how Eadsige the priest had leave, on becoming a monk, to dispose of various estates, and how he did dispose of them, viz., estates at Appledore, at Warehorne, at Berwick, at Orpington, at Palstre and Wittersham, to his monastery.⁴ In previous records it is stated that in 1030 Canute gave the estates at Appledore, Palstre and Wittersham to Eadsin bishop of St Martin's in the East of Canterbury: and in 1032 that the same estates were given to Canterbury by Eadsin, presbyter.⁵ It is a little difficult to reconcile the dates or the titles given to Eadsige; but there seems no doubt that there lie behind the confusion two facts of present interest, viz., that Eadsige the priest became a monk, and that he was bishop at St Martin's before he succeeded Æthelnoth.

¹Kemble, *C. D.*, 1323 (transl. in Thorpe, *Dipl.* p. 330) and 1325.

²Thorn, *Chron.* in Twysden, *Decem Scr.* 2224.

³Kemble, *C. D.* 1327 (transl. in Thorpe, p. 324).

⁴Kemble, *C. D.* 745 (transl. in Thorpe, p. 328).

⁵These records are cited by Somner-Battely. See page 131 for the first, which seems to be a summary of a document as given in a *Liber Evidentiarius*. In the Appendix a *Liber Evidentiarius* is printed (see p. 39 there), but while the second record is found there under date 1032 the earlier one is not. In the similar *Liber Evidentiarius* appended to Thorn (*v.s.*) there is found under date 1035 what is evidently a mistaken version of the earlier record of the two. Instead of reading "Anno 1030 Canutus rex dedit Eadsino episcopo S. Martini quæ ecclesia sita est . . . oriente, Apuldre, Palstre and Witricham ad opus, etc.," it has "Anno 1035 . . . Eadsino archiepiscopo ecclesiam S. Martini quæ sita est . . . oriente et terras Apuldre, etc."

Introduction

On Æthelnoth's death in 1038 Eadsige became archbishop; and in 1044 he followed the example of his predecessor in appointing a deputy, in the person of Siward, Abbot of Abingdon.¹ It was probably originally intended that he should have the right of succession as Eadsige himself had had; but four years later Siward retired to Abingdon and shortly afterwards died. Whereupon Eadsige resumed authority till his death in 1050.² There is no sign of any connexion of Siward with St Martin's: indeed, he is said to have had the title of bishop of Upsala³ though it is not clear what evidence there is for this statement. Yet his appointment seems to have followed the precedent of Eadsige, who was connected with St Martin's. Moreover, a few years later the title again appears; for in the *Chronicle*, under the year 1061, there stands the entry

And her forthferde Godwine b' æt S. Martine

And this year died Godwine bishop at St Martin's.

This new name, therefore, must now be added to the series; and the definiteness of this entry does much to establish the more indefinite earlier evidence.⁴

This brings the series down to within ten years of the time of Lanfranc when, according to the Canterbury document, the series was brought to an end. It must be admitted, therefore, that the positive statement which it contains about the bishops, as distinguished from the

¹See the entries in the *A-S Chronicle*, 1038, And tha feng Eadsige b' to tham arceb'rice, etc. 1044. Her Eadsige arceb' forlet thaet bisceoprice for his untrumnyse, and bletsade thaerto Siward abb' of Abbandune to bisceope. A curious account follows of the secrecy of this transaction, which was at first arranged only with the King and Earl Godwin.

²*A-S. Chronicle*, 1048. Siward b' forlet thaet bisceoprice for his untrumnyse, and for to Abbandune, and Eadsige arceb' feng eft to tham bisceoprice. And he forthferde thaes binnan viii wucan on x kl. Nouembris.

The Abingdon Chronicle confuses this Siward with a namesake who became bishop of Rochester in 1058; see *A-S. Chron.* and Florence of Worcester.

³Stubbs, *Episcopal Succ. (Registr. Sacr.)*, pp. 20, 142 in the edition of 1858 (but not in the later edition of 1897). Battely, p. 132. A Siward is given as bishop of Upsala 1141-1152 in Gams, *Series Episc.*, but this rather invalidates than confirms the statement.

⁴He is further mentioned as witness to a grant made to St Augustine's by Ægelric Bigga 1050-1054 (see Kemble, *C. D.* 1338).

Introduction

negative statement about the archdeacons, has some considerable measure of support. It is less easy to estimate what was the character of such an episcopal position. The alleged appointment of Wighelm in the closing period of the long rule of Archbishop Ceolnoth would coincide with a condition of things likely enough to create the need of a deputy. The archbishop (833-870) was probably old as he had been primate for thirty years: Kent had ceased since 823 to be a separate kingdom and become a sub-kingdom of Wessex, with the result that in secular matters the archbishop was increasingly drawn away from Canterbury and Kent elsewhere.

When the matter again comes into a clearer light in the eleventh century, it seems as though the appointment is rather that of a coadjutor *cum jure successionis*, necessitated by incapacity, than a traditional and normal expedient for providing for the effective supervision and visitation of the diocese. Siward witnesses several charters as archbishop, but one as bishop.¹ He was apparently, therefore, for the time regarded not as an assistant but as the principal. Yet Florence of Worcester in recording his death (under 1049) calls him *chorepiscopus* of Eadsige; and this description, given by one who wrote half a century after the event, corresponds with what might be expected from the contemporary notice of bishop Godwine.²

The whole question is intricate. It does not contribute much, it is true, to the elucidation of the question of episcopal visitation; but it lies sufficiently near to the subject to call for such discussion as is possible in view of the small amount of evidence available.

¹See Kemble, *C. D.*, 776, 780, 781, as archbishop: as bishop only 778; all of the year 1045. As archbishop again *ibid.* 1335 of 1046. A namesake, an abbot, witnesses also some of the above, and the existence of two of the same name makes doubtful to whom the signature belongs in earlier documents than 1045, before the bishop's consecration, 746, 761-3, 767, 774, 1332. In 770 both appear.

²In Ireland the chorepiscopate only vanished slowly in consequence of a Legatine Constitution, made in 1152. (Wilk. I. 547.)

Introduction

§10

Not much more remunerative but equally inevitable is some discussion of the question of the archdeaconry. The beginnings of it were certainly earlier than the days of Lanfranc, for in 803 Wulfred, Archdeacon, signs the Acts of the Council of Cloveshoo, among the clergy of Canterbury.¹ Two years later he became archbishop. There is no further evidence of any archdeacon till Kynehard witnesses a charter² as archdeacon in the closing years of Wulfred, *c.* 830. He is probably the man who is mentioned as a deacon in an earlier grant, of uncertain date, made by the Archbishop.³ It seems, therefore, that he did not become archdeacon at once when Wulfred left that post to become archbishop; and probably, as yet, there was no continuous series of archdeacons.⁴ After these appearances of Kynehard there is again no trace of an archdeacon among the various lists of Canterbury clergy till 859, when a Kentish charter reveals the name of "Dunincg archidiaconus."⁵

Then, from a group of four charters,⁶ belonging to the years 863-870, there is revealed a whole group of archdeacons, as surprising now in their multitude as they previous-

¹The Acts are given in Birch, *C.S.* 312, or in Haddan and Stubbs, *Councils*, III, 545. Wulfred also witnesses another charter as Archdeacon in 805. See Birch, *C.S.* 319, or Haddan and Stubbs, III, 555. His name has also been unwarrantably added to another document which is a misdated and mistaken variant of the Acts of Cloveshoo (Birch, *C.S.* 290, H. and S., III, 518), the so-called Council of Baccancelde of 798.

²Birch, *C.S.* 396.

³Birch, *C.S.* 380. The grant is signed by Wulfred and was subsequently attested by his successor, Ceolnoth, and other clergy of Canterbury, *c.* 835.

⁴No archdeacon figures in the lists of Canterbury clergy in the interval (Birch, *C. S.* 332, 342, 380, 381), nor are archdeacons mentioned among the classes of clergy at the Council of Chalkhythe in 816. *Ibid.* 358. H. and S., III, 579.

⁵Birch, *C.S.* 497. For Canterbury lists during the interval see *ibid.*, 405, 412, 417, 419, 421, 426, 442, 445. In 442 Wealhere, who is really a subdeacon, is in one list by mistake given as an archdeacon.

⁶Birch, *C.S.* 507, 516, 406, 404. The group has already come under consideration in connexion with the see at St Martin's. See above, p. 36 and note.

Introduction

ly were for their rarity.¹ In the earliest of the four charters there are four archdeacons attesting, Biarnheah, Osulf, Ealhstan² and Sigefred. The first and the last of these figure also in all the other charters of this group.³ Eahlstan is given again in the latest, but not in the two intervening ones.⁴ Osulf appears again in the third charter. There a new archdeacon figures with the constant two, viz., Herefred, who seems to take the place of Osulf; while in the latest document of the group Wynhelm makes the fourth.⁵

Thus, at the same period when the first signs appear of an assistant bishop there emerges also a set, apparently, of four Canterbury archdeacons, or perhaps more.⁶ After Ceolnoth's death in 870 there is no further trace of them; but, since from this point onward there is little evidence available about Canterbury clergy, that negative evidence is not strong. The centre of gravity, so far as extant charters are concerned, moved away from Kent: and other causes lead to a lack of knowledge of such names throughout the tenth century.⁷

¹ It is possible that these were archdeacons of clerical establishments formed on the model of Chrodegang's *Regula*: for this, in its earlier form, set an archdeacon at the head of each establishment. See the Rule in *P.L.* LXXXIX, and also Schröder, *op. cit.*

² Ealhstan is not so described here, but he is so described elsewhere, and the position of his name among the archdeacons makes his identity clear.

³ Assuming that the Biarnheah of Birch, C.S. No. 507, the Beornheah of 406, the Biarnnod of 404 and the Bearnod of 516 are the same man.

⁴ In No. 406 Sigefrid's name is given twice.

Biarnheah	507	516	406	404	Sigefred	507	516	406	404
Osulf	507		406		Herefred		516	406	
Eahlstan	507			404	Wynhelm				404

⁶ It is noticeable that in three of these charters the names follow in seniority: the archbishop, abbots, priests, archdeacons, deacons, subdeacons; but in No. 404 there is a grouping which may be significant. The archbishop is followed by the bishop of Dunwich and bishop Wighelm of St Martin's, then five priests; then an abbot Ethelmund and two priests; then abbot Eadgar, two priests, three archdeacons, followed by four crosses without names; (the two archdeacons Eahlstan and Biarnnod are misplaced by Birch); then three subdeacons (for Cialbarht, miswritten, cp. No. 516) and a thegn: finally, abbot Biarnhelm, two priests, an archdeacon, Wynhelm, and two witnesses, the last three being otherwise unknown (unless Wynhelm is the priest of Birch, C.S., 539 and 638).

⁷ It is difficult to account for some of the archdeacons noted by Somner in his *Antiquities of Canterbury*, ed. Battely, p. 151. His list, taken from two

Introduction

But before the end of the ninth century the name of one further Kentish archdeacon can be recovered. It is Ciolmund, who doubtless belonged to Rochester, since he figures in a charter relating to that see—a grant of bishop Swithulf of 889—and among clergy who are not of the Canterbury family.¹ He is probably to be identified with Swithulf's successor and perhaps with a thegn of earlier days who attests a number of Kentish documents.²

In the dearth of Kentish information it is not surprising to find no further evidence of archdeacons there for a century and more. But it is a surprise to find no trace of them elsewhere, in places where, from the existence of a group of charters, evidence as to the clergy is forthcoming. This is particularly the case in the diocese of Worcester in the second half of the ninth century, and of Winchester in the century following. A group of eleven charters³ of the bishopric of Worcester, between 849 and 907, provides a list of over thirty clergy, whose names recur in more or less degree at the foot of the different documents. Two bishops are concerned, Eahlhan (c. 849–872) and Wærfrith (873–915); two men holding the title of *præpositus*, probably forerunners of the later priors of the monastery of Worcester; an abbot, Kynehelm of Evesham; a number of priests and deacons: but there are no signs of an archdeacon.⁴ The same is the case with the list of Winchester clergy that may be compiled from the numerous charters of Eadward in the

Saxon MSS in Christchurch, Canterbury, is as follows: Anno 844 Beornoth, 853 Æthelweald, 864 Eahlstan, 866 Sigefreth, *Eod.* Liaving, 890 Werbeald. From these same MSS he took the name of Wulfred, occurring in the Acts of Cloveshoo, and in a Codicil or Libel dated *Anno* 805. After Werbeald he has no name till Ælmaer in 1011 (see below). He notes that Beornoth in subscribing to a charter of King Ethelred signs before divers dukes (*ibid.* p. 152). The charter to which he here refers, then, is apparently one not now extant, and it seems that 507 is the only one extant to which he refers. If (as is possible) his Liaving is the person mentioned in the boundaries of Birch, *C.S.* 518 of 868, then he probably is of Rochester.

¹Birch, *C.S.*, 562 of 889.

²*Ibid.* 467, 502, 539, 558.

³Birch, *C.S.* 455, 490, 533 and 4, 559, 560, 570, 575, 580, 608, 609, 616.

⁴See however below, p. 50.

Introduction

first decade of the tenth century.¹ It is a full list of nearly fifty clergy, including the abbot and monks of Newminster as well as the deacons and priests of the cathedral establishment. There is no sign of any archdeacon; Frithustan, who became bishop in 909, is merely a deacon with the rest in the list up to the eve of his consecration.

It seems inevitable to conclude that at this period, in these two places at any rate, the office of archdeacon was unknown. No similar evidence for other cathedral centres is available: after 909 the charters extant are almost exclusively attested in the Witan and bear the names only of laity and bishops. Even the names of abbots lessen and disappear² for a while, until the signs of the Benedictine revival under Dunstan appear³ in 949. When the abbots return they take their place with the bishops; and the names of lesser clergy are still wanting as a rule. There is, however, some exception.⁴ Information is again to be had from Worcester as to the clergy of the bishop's own circle, in a series of charters ranging between 962 and 977.⁵ But here again among all the forty clergy there is no trace of an archdeacon.⁶

Nor is any evidence of such an officer forthcoming from other sources than the signatures of charters. Literature is equally silent on the subject. Bede mentions none, nor does the northern *Chronicle*, by means of which Simeon of Durham carried on his history from the point where Bede ceased (731) to the end of the century.⁷ Equally silent is Eddi in his life of Wilfred.

For the ninth century there are no original literary

¹*Ibid.* 594, 596-9, 601, 602, 604, 612, 613, 617, 622-5, 627, 628.

²After Birch, *C.S.* 702; but there is one abbot in 740.

³*Ibid.* 880, neglecting 872 as questionable.

⁴A priest, *ibid.* 873; a monk in 883, 909, 911; two deacons in 917.

⁵Birch, *C.S.* 1086-1090, 1105, 1106, 1108-1111, 1139, 1166, 1180-2, 1184, 1202-7, 1232, 1235-9, 1241, 1242, 1299.

⁶It is significant, indeed, that the only two names of an archdeacon to be found in the charters should be (1) in a spurious charter, No. 1179, and (2) in a foreign charter, No. 661.

⁷When Alwih, bishop of Lindisfarne, died his successor is described as "Aldulf his deacon," anno 750.

Introduction

authorities except the *Chronicle* and Asser *De Rebus Gestis Ælfredi*, and in these there is no trace of an archdeacon. The Kentish archdeacons who have been rescued from the charters probably stood alone. It is significant that while Archbishop Æthelheard brought Wulfred with him as archdeacon to the Council of Cloveshoo in 803, no other bishop seems to have had such an officer in his train; at later Councils there is none at all, nor are archdeacons named among the grades of clergy contemplated in various documents of this period.

In the tenth century it would be natural to expect to find some trace of an archdeacon in the important lives of Dunstan and Oswald, which are among the most valuable pieces of first-hand evidence; but there is none. Only after the beginning of the eleventh century is there once again question of another archdeacon of Canterbury. At the siege by the Danes in 1011 the city was betrayed by a man named Ælmær; its capture resulted in horrible excesses, culminating in the martyrdom of St Alphege. The traitor is described by the *Chronicle* as Ælmær whose life Ælfeah (Alphege) had saved. And the account goes on to describe how, when the archbishop and others were seized, "abbot Ælfmer" was let go free. Florence of Worcester in his later account adds to the *Chronicle* by describing Ælmær as archdeacon, and by more fully designating the second Ælmær as abbot of St Augustine's. It is hardly likely that there were two; Ælmær the abbot is known, and his immunity was no doubt the reward of his treachery; but when this conclusion becomes clear the archdeacon becomes mythical.¹

There is however other evidence that St Alphege had an archdeacon: he was Brinstan by name, and is found in a necrology of St Augustine's, with a note that he was buried in the North Chapel of the church at Thanet.² No successor is known till the eve of the Norman Conquest, when Haymo, archdeacon of Canterbury, makes for himself a modest place

¹Freeman maintains the distinction between the two Ælfmers and quotes the favour with which the abbot was regarded subsequently as a sign that he was not the traitor. *Norman Conq.*, 1, 661 (note PP).

²Leland, *Collect.* iv. 7 (Ed. 1770).

Introduction

in the literary world. He is said to have fled from England to France during the Danish wars, but to have returned later, become archdeacon of Canterbury, and died in 1054. The list of works attributed to him is largely made up of the works of his more celebrated namesake, Haymo of Halberstadt; and it is not clear that anything remains for him when the works wrongly attributed to him are struck off the list. As archdeacon he is an even more shadowy person than as commentator.

The scarcity of archdeacons is borne out by the scant notice of them in the existing legislation of Anglo-Saxon days. In only two places is there mention of them. The first of these is not very significant, for it is only the citation of a canon of a foreign council among the *Excerptiones* attributed to Archbishop Egbert of York (734-66), but really of later date. The canon comes from the Council of Orleans (c. 549), and provides for the care of those who have been committed to prison by the archdeacon or *præpositus ecclesiæ*.¹ The second source is later and of more importance. Among the sixty-seven sections of the *Laws of the Northumbrian Priests*, which belong, probably, to the second quarter of the eleventh century, are two, Nos 6 and 7,² which prescribe a penalty for disobedience to the archdeacon's orders.

6. Gif preost arcediacones geban forbuge, gilde xij or.

7. Gif preost scyldig si, and he, ofer arcediacones gebod, mæssige, gilde xij or.

There is no confirmatory evidence to this, which belongs to the northern province. This is not to be expected from charters, since none are forthcoming from the North, and the history from the ninth century onwards is obscure. Curiously enough, there is one piece of evidence of an early archdeacon that comes from the North, viz., a leaden bulla

¹Canon 20. See Bruns, II, 214. The Latin is as ambiguous as the account of it given above, as to whether the archdeacon imprisons or takes care of the prisoner. See *Excerpt. Ecgberti* in Thorpe, *Ancient Laws and Inst.* (1840) 335.

²*Ibid.* 416. Liebermann, *Gesetze der Angelsachsen*, i, 380. The Editor (i. p. ix) dates the code 1028-1060.

Introduction

found at Whitby and bearing the legend "Bonifatii Archidiaconus."¹ There can be little doubt that this object came from Boniface, the Archdeacon of Rome, who befriended Wilfrid in 654; so, interesting though it is, it has no bearing on the present point. There is, therefore, little evidence for the existence, and still less to shew what were the functions, of an English archdeacon in days previous to the Conquest. The little evidence that there is here points to his exercise of judicial functions rather than to his sharing the bishop's responsibility, as yet, for visitation in the diocese.

§II

The backward, and even irregular, position of the English Church in this respect need occasion no surprise. It is all of a piece with its position in other respects. The Danish wars had put an end to the old efficiency, and, in regard to the general organization of the church, it had never been recovered since. The great movement of Dunstan, Ethelwold, and Oswald in the tenth century had been confined to the recovery of monasticism, and such reform among the secular clergy as that brought with it. In other respects, the English Church had not as yet felt the effect of the Carolingian revival. In such matters as the relation of the Church to the State, of the ecclesiastical law to the civil law, and of the Church as a whole to the Papacy, it remained insular and peculiar. It is, therefore, quite natural to find that in the matter of organization it was in a backwater. It was only in the reign of Edward the Confessor that this state of things began to alter under the influence of foreign trained clergy such as Leofric, or foreign born clergy such as Gisa, whom the King introduced. And it is very natural that just at that moment an archdeacon should once again appear upon the scene at Canterbury.

With the Conquest the whole face of the question changed. The Normans, far from being in a backwater, were in the

¹It is figured in the *Yorks. Arch. and Top. Journal* (1874), III, p. 371.

Introduction

full flood of a religious revival. After the period of dismay and heathenism that the coming of the Northmen inaugurated in Normandy there followed a period of great development, even more marked in some respects than the parallel developments that were going on in the rest of Europe. The Cluniac monks had brought about a great monastic revival, which profoundly affected the Church as a whole. But, further than that, the first half of the eleventh century had witnessed a revival of learning in the new Norman centres, and a vigorous movement for church reform and church extension which involved the polishing up of the old machinery and the supplementing of the old by fresh and new. The recovery of the episcopate, in places where it had gone under during the days of the heathen incursions of the Northmen, had led on to the organizing of synods, the foundation of cathedral chapters, the establishment of archdeacons and rural deans, and the like,—in fact, to the very things which we are noticing as deficient in England. When, then, the conquerors came, they came not merely as better equipped churchmen, but as churchmen whose equipment had for them a good deal of the fascination of novelty. It was natural, therefore, that one of the chief effects of their advent upon the English Church was the levelling up of the organization to the pitch that had been reached on the Continent. Various features of this change come into question here.

First, there is made a clearer definition of provinces and dioceses, together with the well-known transference of several bishops' sees from small to large centres. This change, which had already begun under Edward's foreign bishops, had, no doubt, its indirect value in the matter of visitation, for it provided a better diocesan centre and made the supervision of the diocese, as well as the organization of the cathedral church, far more efficient. Lincoln was a better centre for visitation than Dorchester, Chichester than Selsey, Salisbury than Ramsbury or Sherborne.

Second, the routine of regular councils and synods was re-established. Ecclesiastical councils were separated from the general councils of the realm, which carried on the tradition

Introduction

of the Saxon Witan; but they were held in proximity to them two or three times a year. When the country began to recover peace and orderly government, these gatherings were reinstituted, and continued from the legatine synods of 1070 onwards; and by their means many points of ecclesiastical organization were recovered or inaugurated under the guidance of Archbishop Lanfranc (1070–1089). Diocesan synods were held once a year, to carry down effectively into the diocesan sphere of activity the decisions of the episcopal councils.¹

The diocesan synod is closely allied to the episcopal visitation. The two in their origin were complementary: at the former the clergy gathered to meet their bishop, at the latter the bishop went round the diocese to interview his clergy. But a tendency displayed itself for the two to coalesce; the bishop, unwilling or unable to make the tour of his diocese, began to use the synod as his visitation, i.e. to make it a time for review and inquiry as well as for consultation and the promulgation of orders. This change had already begun abroad. If it had not come about in England, it was only because synods themselves had ceased to be held.² The bishops of the early Norman period seem, however, to have been zealous about their synods. An interesting insight into one of them may be had from the Acts of Wulfstan's Synod at Worcester in 1092. It consisted of "all the wisest" from the three counties of the diocese. The main business was to settle a dispute between two churches of the city, and to define the relation of these churches to the mother church.³ It is of further interest here, because the inquiries made then revealed that St Helen's church,

¹See Canon 4 of the first set and Canon 13 of the second set ascribed to the Council of Winchester in 1076 (Hard. vi, i, 1560; Wilk. i, 365). But note that the second set of sixteen canons probably belongs to the legatine council of 1070, and the set of thirteen printed before it to the Council of Winchester in 1072 (Böhmer, *Kirche und Staat in England und in der Normandie*, pp. 63, 64). Note also that the earlier legislation prescribes one synod a year and the later two.

²See the Council of London, 1075, in Hard. vi, i, 1555, and cp. W. Malmesbury, *De Gestis Pont.* i, P.L. CLXXIX, 1475.

³*Angl. Sac.* i, 542.

Introduction

being a vicarage subject to the cathedral, had obtained from the bishop, St Oswald, the right of exemption from the authority of dean and archdeacon in 972, when the cathedral became monastic; the prior was to have the rights of a dean over all the churches subject to the cathedral monastery. No document of the period is cited: so it is not clear whether the language used is really contemporary with the exemption, or is a description of it in the terms of the eleventh century. Other acts of a diocesan synod are rare. Indeed, these have probably only survived because of this exceptional piece of business. On ordinary occasions when the bishop met his clergy, either in visitation or in synod or on an occasion which combined both, there was, no doubt, as a rule, little if anything but formal and routine business to be done.

A further development of this tendency led to the visitatorial power of the archdeacon being developed. In order to clear the way for this, the remaining bit of the chorepiscopate had to be abolished. It was probably for this reason that Lanfranc brought the series of bishops at St Martin's to an end.¹ He was doing in his own diocese what had already been done abroad: and here as there when the *chorepiscopus* fell the archdeacon rose.

§12

The signs of his importance are soon evident in the new system. In 1075 at the great Council of London *Anschitillus Archidiaconus sanctae Dorobernensis ecclesiae* signs the acts immediately after the bishops and before the abbots.² A somewhat ambiguous note derived from the Council of Winchester

¹Lanfranc's biographer gives as the reason the canonical rule that there should not be two bishops simultaneously in one city. See the *Vita* by Milo Crispinus of Bec almost contemporary, xiii, 32; *P.L.* cl, 55. A different reason is given from the point of view of Rochester in *Angl. Sac.* i, 390, viz., that the archbishop was anxious to provide himself with a more worthy deputy in the person of the bishop of that see, Gundulf.

²Hard. vi, i, 1557.

Introduction

seems to show that an order had been issued three years previously (1072) for the appointment of archdeacons where hitherto there had been none.¹ Even if all along there had been more archdeacons in England than the scanty evidence seems to indicate, it is clear that their number was now increased: for the foreign plan of dividing a diocese into several archdeaconries now came into vogue, with the special object of providing small areas in which visitation could be effective. At Canterbury, indeed, in spite of the early precedent of the ninth century already recounted, there was but one archdeacon and his duty was to the whole diocese.² But elsewhere this was unusual, and became increasingly so. Only at Canterbury, Rochester, Llandaff,³ St Asaph and Durham was the old custom of a single archdeacon to a diocese preserved: it was established in the two new dioceses of the twelfth century, Ely (1108) and Carlisle (1132), and in them it continued. But elsewhere, starting at this point in the end of the eleventh century, the dioceses were subdivided into several archdeaconries, following for the most part the civil divisions: and they remained so until further subdivision and rearrangement came at the Reformation.

In the newly erected cathedrals the process can be clearly seen. Among the earliest was that of Lincoln, whither Remigius transferred his see from Dorchester in 1072-3.⁴ Here provision was made to divide the vast diocese into seven archdeaconries;⁵ and so it continued till another, that of Stow, was added in the thirteenth century.

Salisbury was a sister foundation,⁶ and owing to the pre-

¹Canon 5: Ut episcopi archidiaconos et ceteros sacri ordinis ministros in ecclesiis suis ordinent. Hard. vi, i, 1560, and see note above for its date.

²Except for a short five years at the end of the twelfth century, when the experiment of three archdeaconries was made and abandoned. See R. de Diceto, *Ymagines Hist.* i, 403, (R.S.) and Makower, *Constit. Hist.* 317.

³The summons to the Bishop of Llandaff with his archdeacons cited by Makower *u.s.* must have been a general formula, suited to most other dioceses, but not to Llandaff (H. and S. i, 317).

⁴See Böhmer, 90.

⁵Henry of Huntingdon gives the details, and the succession in each post down to his own time (*Epist. ad Walterum in Angl. Sac.* ii, 695).

⁶The bishop signs with his new title at the Council of London in 1075, and the change is there ordered.

Introduction

servation of the documents of Osmund's original constitution the details are again forthcoming. Here four archdeacons rank in the chapter after the four principal persons.¹ The third church of this group, not a new foundation but a re-establishment, is at York, where the new archbishop, Thomas, reconstructed his chapter, first on the lines of regular canons, and then on similar lines to those of Lincoln and Salisbury, formed on the Continental model. Here the diocese was divided ultimately into five archdeaconries.² Elsewhere the appointment of archdeacons went on in some degree, if not so prolifically. As a rule two, or at most three, archdeaconries sufficed, though London, Lichfield, Exeter and St Davids all rose to the number four. The four London archdeacons are found at the beginning of the twelfth century,³ and it is probably safe to suppose that by then the changes had been made throughout the dioceses.

With this increase in the number of archdeacons there went an increase in their authority; and, in particular, a growth of their duty of visitation. They had begun by being the bishop's executive and legal officers, and it thus fell to them to make the arrangements for visitations. In Normandy this had been usual even in the ninth century; for the Council of Rouen in 879 prescribed the procedure in its 16th Canon thus:

Cum episcopus suam dioecesim circuit, archidiaconus vel archipresbyter eum praeire debet uno aut duobus diebus per parochias quas visitaturus est: et plebe convocata annunciare debet proprii pastoris adventum:

¹The *Institutio* is in Frere, *Use of Sarum*, I, and also the foundation charter. For Lincoln there is only the charter of 1090, and this gives no information as to the officers (Bradshaw and Wordsworth, *Linc. Cath. Stat.* II, I). The two original Sarum documents of 1091 do not give the number of archdeacons, but the *Institutio* orders that two of the number are always to be in residence at the cathedral.

²See Hugh the Chanter's *History*, written in the first half of the twelfth century; Raine, *Historians of York* (R.S.), II, 108. Archidiaconos quoque sapientes et industrios per dioecesim divisit. The number of archdeaconries is not stated, but two at least go back to the eleventh century and three more at least to the twelfth. See Hardy—Le Neve, *Fasti*. III, 131 and ff.

³Newcourt, *Repert.*, I, 70.

Introduction

et ut omnes, exceptis infirmis, ad eius synodum die denominata impraetermisse occurrant.

The archdeacon is then to enjoin the observance of the canons, and deal with any smaller matters concerning the priests of the place, so as to spare the bishop unnecessary labour.

§13

The Norman bishops in England seem to have followed this tradition, and to have been zealous as a rule about some degree of visitation. It is noted of Lanfranc that he was not often able to devote himself to the dedication of churches and the confirmation of groups of children, both of these prominent duties of a visitation tour. The fact is not surprising, considering the mass of business that rested upon his shoulders, and the burden that lay upon him, even more than on the other bishops, of attending upon the Court, which was constantly over seas on the Continent. But it is at the same time emphasized that he had Gundulf at Rochester to act as his deputy in these respects.¹ Of Ralph bishop of Chichester we are told that he visited his diocese three times every year, preaching as he went, and exacting nothing of his lawful procurations, but only taking such as were freely given to him.²

The clearest picture, however, that is to be made of an episcopal visitation of the time is not of a Norman but of an Englishman, the revered Wulfstan of Worcester, whom the new hierarchy found far too saintly and far too efficient to be deposed with the rest of the English bishops. William of Malmesbury, in writing his life, twice reverts to his diligence in this duty. His method seems to have been that of the Rouen canon already quoted:

Per totum enim episcopatum, praecedente archidia-

¹*Vita Gundulfi*, in *P.L.* CLIX, 826.

²W. Malmesbury, *De Gest. Pont.* Bk. III, sub fine, *P.L.* CLXXIX, 1551.

Introduction

conorum admonitione, tantum vulgus eius se infundebat occursui, ut nequiret numerari.¹

In the pages of that Life we can follow him as he went up and down, singing psalms on his way; entering into every church that lay on the road to pray there; sending a priest and a cross-bearer to sprinkle with holy water the houses that he passed; and, at every consecration of the numerous new churches, that grew up throughout the diocese at his own expense or through his instigation, drawing a great crowd to hear his preaching and to receive his alms and his blessing. Because of his diligence and popularity in these journeys Lanfranc entrusted to him the visitation of the vacant diocese of Chester.

Less attractive is the one sight that we get of an early Norman archdeacon on his visitation. It is from a letter of Lanfranc² to Stigand, bishop first of Selsey and then of Chichester. The archbishop had ordered the clergy on estates of his, that lay in the area of the diocese of Chichester, to attend the synods of that diocese, although up till then they had been exempt from doing so, as being the archbishop's men. The archdeacons had taken the opportunity to demand fees of them, though the payment of procurations was not at all involved in the archbishop's direction to them to attend. Lanfranc not only repudiated such a liability, but ordered the archdeacons to refund the money that had been paid. At the same time also he withdrew his direction to these clergy to attend in the future, only arranging that, no doubt for convenience' sake, they should get their chrism from the bishop of Chichester, and pay the fees that were customary for this. This question of the procurations continued ever to be a great source of grievances, and many conciliar attempts were made from time to time to restrain abuses.

There was growing up now, as the visitation of the archdeacon more and more took its place side by side with that of the bishop, a differentiation in the object and method of the two sorts of visitation. The bishop tended to confine himself to the performance of such functions as

¹*Vita*, III, 10; cp. I, 15.

²*Epist.* xxvii in *P.L.* CL, 529, from Eadmer *Hist. Nov.* (R.S. p. 21).

Introduction

required a minister in episcopal orders, such as confirmation, or the consecration of churches. Similarly he went less frequently on tour, and required that any business that could be brought to him at the centre, such as the consecration of portable altars, should be so brought, in order to save him from the travelling. We notice, therefore, a growing custom that the archdeacon should travel round the diocese and do the parts of visitation that specially concerned him, while the bishop stayed for the most part at home and only went round the diocese visiting and confirming once in three or seven years.

The development of this arrangement is more easily to be demonstrated on Norman than on English soil: concurrently with the establishment in England of the full archidiaconal system the Council of Lillebonne in 1080 prescribed yearly visitations by the archdeacon:

Archidiaconi per archidiaconatus suos semel in anno presbyterorum suffraganeorum suorum vestimenta et calices et libros videant, designatis ab episcopo in unoquoque diaconatu solummodo tribus locis ubi vicini presbyteri ad haec monstranda convocentur.¹

Provision follows for their entertainment, when they come; and in fact the method is settled that has prevailed in varying degrees down to the present day. No doubt this procedure was speedily transplanted to English ground. There is no such good evidence to be found in English Councils of this date, but this absence of evidence may be easily explained.

It is probable that with the institution everywhere of archdeacons there went also the general establishment of deans, rural and otherwise, to preside over minor subdivisions of the archdeaconry, and to assist the archdeacon in his various functions. In the later Saxon time the term dean had belonged to monastic officers or a similar official in a collegiate church²; there is little evidence in the Anglo-Saxon laws

¹Hard. vi, i, 1599.

²See the deans mentioned among the monks of Newminster at Winchester in the *Liber Vitæ* (ed. by Birch for the Hampshire Record Soc.), 25, 31, 32. A similar officer was found at Canterbury, Glastonbury, Worcester and elsewhere. See Somner-Battely, II, 3; Searle, *Christchurch, Canterbury* (in

Introduction

of the existence before the conquest of deans presiding over a group of parishes,¹ though this piece of organization was a well-established one in Normandy² and elsewhere on the Continent. But they were necessary to complete the organization of the diocese; and they begin to come into prominence at the end of the eleventh century.³ Apparently as the territory of the archdeacon was in many cases made to coincide with the Shire, so the sphere of the dean was made coterminous with the Hundred.

§14

The machinery of visitation was thus complete, though it took some time and trouble to get it into working order. The archdeacons soon began to presume and take upon themselves more than they were justified in assuming, and disputes between them and their bishops were not uncommon during a time of change in which the due relation between the two was being practically worked out. Some usurpations of authority by the archdeacons were so serious and the battle on them so hotly contested that Rome had to be invoked to adjudicate. Traces of these struggles are to be found in the first of the collection of decretals that were subsequently the basis of the *Decretale* appended to Gratian's *Concordantia*, (Camb. Antiq. Soc. Publ.) xxxiv, pp. 15 and ff. At Durham there was a dean when the cathedral was served by clerks under Walcher, before the introduction of monks by William of St Carilef in 1080. See Florence of Worc. anno 1070, and Simeon of Durham, *Hist. Dunelm. Eccl.* lxii.

¹The mention in the *Leges Edw. Conf.*, § xxvii, is textually suspect (Thorpe, *Ant. Laws and Inst.* p. 196), and the collection belongs to the twelfth, not the eleventh century. See Makower, *Const. Hist.* 322.

²The establishment of deans *in civitatibus et in vicis publicis* is decreed in the 15th Canon of Rouen of 878. They are to encourage the slack to worship, and to be impartial disciplinarians. Hard. vi, i, 207.

³See the mention in Wulfstan's synod cited above; also in the Privileges of York (Raine, *Hist. of the Ch. of Y.* (R.S.), iii, 17), which Böhmer dates 1083-5 (see p. 91, note 2) in contradistinction to Raine, who thinks the document spurious and marks it "1090?" More clear is Canon 8 of the Council of London, 1108 (Hard. vi, ii, 1889).

Introduction

viz., the so-called appendix to the Lateran Council of 1179. This collection gives throughout special prominence to decisions about English affairs, so much so that it is supposed that it was compiled by an Englishman.¹ Here there is a section devoted to the quarrels between bishops and archdeacons² and it contains four decisions of Alexander III on English cases, with a fifth from the diocese of Bourges. The first three deal with irregularities as regards institutions to benefices, the fourth with a question of exempt jurisdiction. In the first two the archdeacon is encroaching on the bishop's functions, in the last the bishop is diminishing the area of the archdeacon's authority.

The former difficulty is due to the gradual growth which was now taking place of a right in the archdeacon to a jurisdiction of his own and not merely to a delegated jurisdiction from the bishop. It was natural that, as business was more completely and permanently left to him by the bishop, much of it should become his business, and cease to be the bishop's business. Thus, in several respects, and among them in the matter of visitation, the archdeacon acquired a duty and right of his own apart from his diocesan.

The same was the case with regard to his judicial functions, which now became more clear and more distinct from the legal business incidental to a visitation. This point, too, was first developed abroad. As the archdeacon went his circuit, he not only interviewed his rural deans and clergy, and saw that the ornaments and fabric of the church were in order; he also became the person to whom moral offences were detected. From the beginning he had had this supervision of clerical morals in his charge; but it was a large addition to his responsibility when the task of correcting and amending the morals of the laity, which the bishop undertook in his visitation, was entrusted with the rest to the archdeacon as his representative. It was a natural transition, for the archdeacon stood at the bishop's side in the administration of all the greater acts of discipline to the penitents, and notably played an im-

¹Laurin, *Introd. in Corpus Juris Can.* p. 92.

²Pars, xxiv. See Hard. vi, ii, 1798. De excessibus episcoporum contra suos archidiaconos et archidiaconorum contra suos episcopos.

Introduction

portant part in the service of the Reconciliation of penitents on Maundy Thursday. It had come about abroad in the eighth or ninth century, and in Carolingian times the archdeacon had the support of the secular ruler.¹ In Anglo-Saxon England a similar comity or co-operation prevailed between ecclesiastical and civil; and this, no doubt, affected the archdeacon's jurisdiction so far as it existed before the Conquest. That state of things had passed away abroad since the Carolingian times, while it survived in England, with the result that as yet there were no distinct episcopal or archidiaconal courts. Therefore, among the reforms of the Conqueror is found the well-known decree, probably of 1076,² making the distinction clear between the two jurisdictions.

Nullus episcopus vel archidiaconus de legibus episcopali-bus in Hundret teneant, nec causam quae ad regimen animarum pertinet ad iudicium secularium hominum adducant: sed quicumque secundum episcopales leges de quacunque causa vel culpa interpellatus fuerit, ad locum quem ad hoc episcopus elegerit vel nominaverit veniat, ibique de causa vel culpa sua respondeat, et non secundum Hundret sed secundum canones et episcopales leges rectum deo et episcopo suo faciat, etc.³

This order had many and far-reaching effects; but it is germane to the present purpose chiefly as marking the clear establishment of the courts of the bishops and of the archdeacons. These, then, formed a very important supplement to the machinery of visitation, for to them was transferred all the business revealed at visitation and not disposed of at once. The courts drew to themselves much business other than the correction of morals, e.g. the whole testamentary business; and the ecclesiastical courts both episcopal and archidiaconal, becoming permanent, acquired an importance which soon was greater than that of the visitations out of which they grew. But in theory their subordination was always maintained; and during a visitation all other

¹Schröder, *op. cit.* p. 101.

²On the question of date see Böhmer, p. 93, note.

³Hard. vi, i, 1611; Makower, p. 465.

Introduction

exercise of jurisdiction was suspended, and all the business was done in the visitation itself, even to the proving of wills and other routine work.

Thus the system of visitation acquired its full development. There is no need to trace the history of the continual and ever changing abuses that grew up, or the attempts to correct them as time went on; still less to trace the same lines in the matter of the ecclesiastical courts. But it will be well to take into account some further permanent details of the exercise of visitation such as the claims to exemption, peculiarities of jurisdiction and the like.

§15

The desire to be exempt from visitation had shown itself in very early days; we have already noted it as finding a place in the formularies of Marculfus. When we begin to inquire with reference to England how early such exemptions began we are met with difficulties. Charters and Privileges that contain a clause of exemption are *ipso facto* specially to be suspected of being forged or at least interpolated:¹ the monasteries were often anxious to obtain such exemption by any and all means. And they succeeded, at any rate, in tampering with documents.

The most familiar instance of this is afforded by the Abbey of Westminster, the chief institution which maintains a monastic exemption at the present time. A clause in Henry's Act of Suppression (1539) placed all houses previously exempt under the jurisdiction and visitation of the Ordinary of the diocese in which they were situate²; or "such persons as by the King shall be limited and appointed:" and to this phrase a number of peculiars owed their origin or continuance. Westminster recovered exemption from the bishop, after having been very immediately subject to episcopal

¹See Hall, *Studies in English Official Historical Documents*, p. 184.

²31 Hen. VIII, cap. XIII, cl. 23.

Introduction

control during a period when, for ten years (1540-1550), there was a diocese of Westminster, and its bishop occupied the former abbatial house. After a brief revival of monasticism under Mary, not on the old lines, but on a new Italian plan, the Abbey became, under Elizabeth, a Collegiate Church, retaining its old independence. If we examine Westminster's claim to exemption in its early form it seems to rest for the most part on suspect documents. The three great charters of Edward the Confessor¹ are most questionable; and, if the case rested on them, it would be weak indeed. They, however, refer back to older charters of Dunstan and of Kings Edgar, Edward, Etheldred, Edmund and Canute. In the case of Edgar we have extant, and can place side by side, the original undoctored charter which has no clauses of exemption, and the interpolated form of it which contains such clauses.² A comparison of these two is very illuminating. There is also a third charter of Edgar which is a production of the twelfth century,³ and a fourth giving the privilege of sanctuary,⁴ which, if older than the preceding, is little more trustworthy. Of Dunstan there is a charter attested by a seal of Dunstan but written in the eleventh century.⁵ Of documents traceable to the remaining four kings there is nothing to be found. Possibly their names are a rhetorical flourish: but, even if not, charters from them would probably have much the same value, so far as exemption is concerned, as the rest.

If we turn from royal and episcopal charters to papal bulls we find that one has been provided to be incorporated into one of Edgar's charters, and another for the third charter of the Confessor. These have only the same value as the documents that enshrine them; the papal authority for exemption really begins, as the Dean of Westminster has shown,⁶ with Paschal II's bull (1100-1117); and the wording

¹*Monast.* i, 293.

²Birch, *Cartul. Saxon.* 1048 and 1351.

³*Ibid.* 1264. See the criticism in Dean Robinson's edition of Flete's *History*, p. 12.

⁴*C.S.* 1228.

⁵*C.S.* 1050.

⁶Pref. to Flete, p. 17.

Introduction

of this bull is used in compounding the bull of Nicholas II (1058–1061) for the Confessor's third charter.¹

More celebrated in former days even than the claims of Westminster to exemption were the similar claims of St Augustine's, Canterbury. Here there was an opportunity, in the days when Norman bishops were beginning to demand evidence for privileges, for throwing back the proof to a much earlier date than it was possible for a comparatively recent house like Westminster to contemplate. St Augustine's rose to its opportunity, and produced in evidence of its exemption a series of documents beginning with privileges ostensibly granted by St Augustine himself and King Ethelbert in 605.² This was overbold; when the monks were challenged to show their documents, such as they did produce made but a poor impression even on an uncritical age.³

Between these two cases—the earliest and the latest of the great Saxon foundations—there is a great collection of similar claims to exemption, put forward by the greater monasteries and backed by evidences that do not seem worth more than those already quoted. Barking claimed that it had exemption from its founder Erkenwald in 695,⁴ while the sister foundation of Chertsey rested on a bull of Agatho⁵ (678–681); the same pope was also utilized by Peterborough, which was founded slightly earlier (*c.* 664). Sergius I was made to do duty for Malmesbury (701) and Constantine for Evesham (713) and Bermondsey.⁶ For documents purporting to be of later dates in that century the use of the names of popes was out of fashion until Leo III (798) was utilized by Glastonbury to back up an earlier set of privileges attributed to a king, viz., Ina of Wessex⁷ (725).

Croyland has earned an unenviable notoriety for effrontery combined with lack of skill in its records. It began them

¹The bull ascribed to Nicholas is quite unlike other bulls of his: therefore it is copied from Paschal's and not *vice versa*. See the collections in *P.L.* cxxliii.

²See the details in Elmham, *Hist. Mon. S. Aug.* (R.S.), *Introd.* pp. x, xxviii.

³*C.S.* 6, 7; *cp.* 4, 5.

⁴*C.S.* 87.

⁵*C.S.* 56, 48.

⁶*C.S.* 105, 129, 133.

⁷*C.S.* 284, 142.

Introduction

with a foundation charter of 716¹ which was designed to secure a secular, not an ecclesiastical, immunity, and this design continues to be the motive throughout all the remaining forgeries of the series. So the first great period of activity in monastic foundations, roughly coincident with the seventh century, but extending a little beyond it, comes to an end without having any document of exemption to show, which commands much credit.

The second period is the time of Offa and Kenulf; the foundations are few but conspicuous: the most important new abbeys are St Albans and Winchcombe. The former produces two charters of Offa² which give a suspiciously large exemption both from civil and ecclesiastical dues, and can hardly be thought genuine. Kenulf's foundation at Winchcombe produces a charter and two bulls: but it is significant that in them there is no claim to ecclesiastical exemption.

The third period of monastic activity opens with Alfred's foundation of Athelney in 878, and goes on to the end of Athelstan's foundations (*c.* 940). But in this period neither the foundation charters of new houses, such as those of Athelney, Taunton, or the great New Minster at Winchester, nor the grants to old foundations contain any such claim. The privileges conferred are secular only.

The fourth period is that of the revival led by Dunstan, Ethelwold and Oswald in the third quarter of the tenth century. Here the position is more interesting and more intricate. The claims to exemption which are attributed to this period seem to fall into two classes; there are (1) genuine documents of the period and (2) later forgeries attributed to the period. First we note three privileges, all drawn up in the same form, though adapted to such widely different houses as Abingdon, Romsey and Pershore.³ The privilege conferred is of a very modest sort, comprising chiefly the right to elect abbot or abbess, and freedom from "all

¹C.S. 335.

²C.S. 264, 267.

³Abingdon, Nos. 1046, 1047, of the year 959; Romsey, No. 1187 of uncertain date; Pershore, No. 1282 of 972.

Introduction

earthly servitude." This is the amount of privilege that might be perhaps expected in a genuine charter at this date, and not more: for it is not likely that a monastic movement which was dominated by the two archbishops and the bishop of Winchester would go far in the direction of exempting monasteries from episcopal control. The first and third charters refer to previous privileges given by Kenulf; and, in fact, the clause of exemption

Sit autem præfatum monasterium omni terrene servitutis eodem tenore liberum quo etc.,

is based on Kenulf's clause in his grant to Abingdon:¹

Has terras liberabo ab omni servitute magno vel modico regum, principum, episcoporum,² etc.

The same scale of privilege is observable in the voluminous refoundation charter of Newminster, where the ideals of the monastic revival are set forth at length. The thirteenth of the twenty-two chapters of the document provides for the free election of the abbot: and chapters 16-18 secure the free possession of the monastery.³ With these we may, perhaps, class the Chertsey privilege,⁴ which confirms the privilege which Erkenwald got from Rome and others of former kings, but adds nothing of importance: and if this is really a charter of Eadgar, then the bull of Agatho (678-681) for Chertsey, which is here presupposed, must have been made ready by this time—in fact, possibly for this occasion. If that is so, then probably some of the other forgeries which profess to belong to the first period were also made now in this fourth period, with a view of having them confirmed by the royal patrons of the day.

But the larger number of them were probably made at a later date. We note that this fourth period is credited with some supposititious charters that are of the same family as the forgeries attributed to the first period. The real origin of the

¹C.S. 352.

²Is this "episcoporum" genuine? It is the only extant case in which Kenulf ventures on ecclesiastical ground: and it is not taken up in privileges of Eadgar that rest on Kenulf's.

³C.S. 1190.

⁴C.S. 1195.

Introduction

whole family is, therefore, to be looked for at a later epoch. The early Glastonbury series, for example, is echoed here in this period, and the ecclesiastical exemptions are described in some tell-tale phrases which show a common authorship.¹ Similarly a bull attributed to John XII (c. 956) in favour of St Augustine's, Canterbury, echoes the language of the grant of King Ethelbert dated 605. But the writer is probably an over-patriotic monk of the eleventh or twelfth century.²

A fifth period begins with Canute and covers the time up till Edward the Confessor; and in this period for the first time real monastic exemptions appear. The chief instance is that of Bury, which procured from Canute a charter affirming it to be free *ab omni dominatione omnium episcoporum comitatus illius*. Its previous charter of privileges of 945 had dealt merely with civil matters. The new position was confirmed by Edward the Confessor, with a stipulation that no bishop is to have any power in the monastery: and later William the Conqueror's charter goes carefully into the position, notes the effect of the two previous charters, secures approval from the archbishops, bishops and nobles, who surround the King's throne, and confirms what has been claimed.³

With this may be compared the exemption acquired by Coventry. Leofric the founder in 1043 got a charter from King Edward and a bull from Pope Alexander to secure his monks from the authority of the diocesan: and the Conqueror confirmed this in general terms.⁴ For his own monastery of Battle William stipulated

¹Cp. C.S. 284 with 794 and with 1070 = 1271.

²Cp. C.S. 916 with 6. On the other hand it is possible, of course, that this and the companion bull of John are genuine, or at the worst interpolated; and, if that be so, the Pope must have been shown the forged charter of Ethelbert, already made, and must have worded his bull accordingly. And there are, it must be allowed, some reassuring features, especially in the bull C.S. 915, which might be quoted in favour of genuineness.

³*Monast.* III, 137-141.

⁴*Ibid.* 191, 192. Compare the case of Ely which secured exemption from the Confessor and Pope Victor II. *Ibid.* I, 477. In both these cases the situation was subsequently altered by the creation of the monastic church into a cathedral.

Introduction

Sitque libera et quieta in perpetuum ab omni subjectione episcoporum et quarumlibet personarum dominatione sicut ecclesia Christi Cantuariæ.¹

Henceforward such exemptions as appear in charters are probably genuine. The principle had been clearly established: and, more than that, the reformed Benedictines of the family of Cluny or the federation of Cîteaux will need no such special exemption, for it is part of the system to which they belong that the duty of visitation rests with the Order and not with the diocesan bishop.²

We return from these genuine exemptions to consider further those made *ex post facto* in order to secure for ancient houses what the new foundations were securing *ab initio*.

Though there may have been some such exemptions claimed and confirmed in Dunstan's time, the great day of such claims came later. There was little in the half century after Dunstan's death to make any fabrication of monastic exemptions necessary. But when foreign influences began, and later when Norman archbishops and bishops took up the reins, it was different. The liberties and freedom that had been customarily enjoyed were now questioned: documents were asked for, in order to substantiate claims, and therefore they had to be produced.

Different degrees of claim existed, and we see them recorded retrospectively in the documents that were produced. The slight privileges that had sufficed for Dunstan's day are too little now: but the terms made with the bishops differ considerably from one another. At one end of the scale comes the compact of the Bermondsey and Woking

¹*Ibid.* III, 244. At the beginning of the foundation the exemption was recognized by the Bishop of Chichester. But in spite of this, continual disputes went on, first about the abbey, and then about the parish church of Battle which it founded. The course of these may be traced in the *Chronicon Monast. de Bello* (Angl. Christ. Soc. 1846) up to the *composicio* of 1255 (Appx. p. 191), which regulated the terms on which the abbey at last submitted to the Bishop.

²Similarly the institute of Premonstratensian Canons was exempted as a whole; the Gilbertine Order by special privilege (*Monast.* vi, 960), and the mendicant orders as being corporately subject to the immediate jurisdiction of the Pope.

Introduction

privilege¹ which is a very mild form of exemption, and actually seems to be securing a place for the bishop in the convent's life as well as to be restricting it.

Loci vero episcopus qui e vicino monasteriis eisdem conjungitur ordinandi presbiterum vel diaconum quem videlicet congregatio servorum dei ibidem constituta delegerit atque poposcerit facultatem tantummodo habeat, ut congregatio quidem eligat quem habitura est sacerdotem.

A clause such as this about the bishop's ordinations is not an uncommon feature elsewhere also; and other episcopal duties such as professions, consecrations, etc., are sometimes taken into account: but the provisions which follow about visitation seem to be unique.

Episcopus loci qui e propinquo eorum est quaequae sunt secundum sacros canones inquirenda non neglegat. . . .

Deo amabilis autem episcopus quaequae sunt deo canonicè perquirenda tanquam deo de hoc rationem redditurus exquirat.

The abbot is to be appointed by the bishop, but he is to be the elect of the convent: if he offends the bishop will warn and rebuke him *ut ecclesiasticus praesul*. In short

quae ad canonicam pertinent curam episcopus loci procuret inquirere: quae ad rem et dispensationem monasterii pertinent, religiosus abba qui pro tempore fuerit cum praeposito suo et prioribus congregationis ut providerint expedire disponatur.

While these two allied monasteries thus allowed power to the bishop, Peterborough, on the contrary, in the bull which it attributed to Vitalian (657-672), concerned itself only with archbishop and pope,² like the later bull which it fathered upon Agatho (680).³ St Augustine's, Canterbury, in its Agatho bull,⁴ however, and Malmesbury in its similar bull assigned to Sergius I (701), went further still and admitted no authority but the pope's: this then became the

¹The bull is somewhat of a puzzle and the monasteries to whom it applies. Apart from the company in which it is found there seems little to throw doubt upon its genuineness.

²C.S. 839.

³C.S. 48.

⁴C.S. 38.

Introduction

favourite form of exemption. Of the milder forms of privilege, some merely restricted the bishop from interference or from invading the convent's rights: others forbade episcopal monetary exactions. Glastonbury, on the other hand, especially valued its jurisdiction, and, therefore, was particularly insistent

ne quisquam mortalium seu episcopus aut dux vel quilibet minister eorum audeat eam [villam] intrare causa placitandi vel rapiendi, etc.,¹

while other places made a great point of their rights of sanctuary. Westminster made no secret of its enemy and excluded the bishop of London by name, and absolutely.²

Thus the chief ancient Benedictine Houses in the eleventh and twelfth centuries contended for their exemption from episcopal visitation. But whatever value there was in their indigenous charters, real or supposititious, they now went to the trouble of obtaining a royal or papal confirmation. Thus Westminster got its bull from Paschal, and Evesham a charter from Rufus which expressly excluded episcopal visitation.³ Others only later got full recognition, e.g. Glastonbury from Reginald, bishop of Wells (1174-1191).⁴ But it is to be observed that many of those who made bold claims got no such recognition: and in the end there were but six or seven great Benedictine Houses exempt from episcopal visitation, Canterbury, Westminster, Bury, St Albans, Evesham, and Glastonbury,⁵ to which must also be added Malmesbury.⁶

These exemptions affected also dependent priories and cells of exempt mother houses; arrangements had to be

¹C.S. 794, cp. 142, and 1070 = 1271.

²C.S. 1050.

³*Monast.* II, 18. Also a decision of Innocent III. (1206), in *Greg. Decr.* V. xxxiii, 17.

⁴Church, *Chapters in Wells History*, 56, but this was afterwards modified (*ibid.* 94-118).

⁵Reyner, *Apostolatus Bened.* Appx, pp. 108-9. As a curious instance of the shifts to which a monastery would resort in order to escape visitation, see the plea by which Evesham repelled the Visitors of the Order, who were tackling the exempt Houses, viz., that though no doubt exempt from the Bishop of Worcester the abbey was however subject to the Archbishop of Canterbury, and therefore not to them. (*Dunstable Annals anno 1233 in Ann. Mon.* III, 133).

⁶Information from A. R. Malden, the learned Registrar of Sarum.

Introduction

made with the diocesan about them, which varied in different places. St Albans had many cells, including such important establishments as the Priories of Tynemouth in Northumberland or Wymondham and Bingham in Norfolk. In the case of the last two an agreement as to visitation was reached between the abbey in 1228, which left the priories exempt but made them liable for an annual payment.¹ A similar arrangement which prevailed elsewhere made other houses too liable, like these, to pay procurations, but set them free from visitation.

Among the Augustinian Houses one only was exempt, viz, the great abbey of Waltham Holy Cross, originally founded by Harold before the Conquest and refounded in 1177 by Henry II.² Its exemption professed to date from the earlier stage: but, at any rate, it became explicit at the later one.

The monastic exemptions are seen in this way to have introduced a greater complexity than appears at first sight. The greater part of this complexity of jurisdiction disappeared at the suppression of the monasteries: but some survived. Glastonbury had treated its territory as a sort of archdeaconry and had an archdeacon to exercise jurisdiction there: and the same plan was in force at Westminster and St Albans. When the monasteries were suppressed, the Glastonbury territory came into the diocese of Wells and Archdeaconry of Wells, though it kept its identity under the title of "The jurisdiction of Glastonbury." The St Albans territory, so far as it lay within the area of Herts, came into the diocese of London and a new non-monastic archdeacon was set over it under the bishop: but he exercised jurisdiction in the diocese of Lincoln too over that part of the territory that lay in Bucks.³ The Westminster area remained exempt and is still (in a reduced form) under the Archdeacon of Westminster, who is an officer of the Chapter not of the Bishop.

At Evesham a dispute went on between the abbey and

¹*Monast.* III, 325.

²*Monast.* IV, 57, 63.

³Newcourt, *Repertorium*, I, 94. It comprised twenty-six parishes, all in Herts., except four in Bucks.

Introduction

the bishop as to the visitation of the deanery of Evesham. It was never settled; but pending a settlement the abbey maintained the exemption. At the suppression of the monastery this area did not pass, in the normal way, from the abbey to the bishop, for the dispute was still undecided: and in consequence the deanery remained a peculiar, exempt from episcopal visitation, till 1851.¹

There survived also a number of other peculiar jurisdictions, exempt from the bishop in more or less degree because of old monastic privileges. The chief of these were Thorney in the diocese of Ely, Milton in the old diocese of Salisbury (now Bristol), Dorchester in the old diocese of Lincoln (now Oxford), Buildwas in the diocese of Lichfield, Selby and Snaith in the diocese of York.²

Other smaller peculiars, usually consisting of one manor each, also retained an exempt position in the hands of lay owners. Some of these had belonged to a Cistercian or Carthusian house and thus been exempt: while other exemptions survived in manors that had belonged to the Hospitalers or the Templars. Add to these exemptions a fair number of the donatives, i.e., those which owed their freedom from episcopal jurisdiction to the fact that they had been dependencies of abbeys, and it becomes clear that in small ways many exemptions remained as survivals from monastic days, and made gaps in the area over which the bishop presided.

§16

We next have to consider another set of peculiar jurisdictions, which arose, not from monastic exemptions, but from the fact that some one else than the bishop was Ordinary. In feudal days a personal relation was of much more account than a geographical one: consequently the ecclesiastical subjects of the crown or of some important ecclesiastical person or corporation were held to be under the

¹ Willis Bund, *Sede Vacante Reg. of Worc.* (1897), Introd. p. lviii. See also below, p. 181.

²See others included in the Return printed in the Appendix, p. 172.

Introduction

jurisdiction of that superior rather than of the diocesan. Thus Royalty had its peculiars: the archbishops and bishops had theirs in dioceses other than their own; deans and chapters collectively had peculiar jurisdiction over their estates, and individual dignitaries had sometimes the like, together with some prebendaries, rectors, and even, in a few instances, vicars. Such peculiar jurisdiction did not necessarily involve immunity from episcopal visitation: but in a number of cases it did:¹ and hence resulted more gaps in the bishop's area.

Four out of the seven deans who had peculiar jurisdiction over the estates of the cathedral had also exemption from visitation. At York the bishop visited all the peculiars held by members of the chapter or by the Chapter corporately: at Wells he visited none, while at Salisbury he visited those of the ordinary prebendaries but not those of the Dean and Chapter or of the several dignitaries—Precentor, Treasurer and Sub-dean. On the other hand a peculiar held by an external bishop was never subject to the diocesan,² nor, as a rule, were those of the Crown. Exempt areas were considerable in number. The archbishop of Canterbury had peculiars in six different dioceses: in Chichester they lay in the two deaneries of Pagham and South Malling: in London they lay in the Deanery of Arches comprising 13 City churches; in Winchester in the Deanery of Croydon comprising 15: in Rochester in the Deanery of Shoreham, comprising 32. His peculiars in the dioceses of Lincoln, Norwich and Oxford were less considerable, but all together amounted nearly to another diocese lying outside the territorial boundaries of Canterbury.³ Other bishops, as for example those of Durham, Norwich and Bristol, had jurisdiction in peculiars outside their dioceses; and some collegiate churches, such as Ripon, St John's Chester, St Mary's Stafford, had jurisdiction in their estates just as the Cathedrals had.

¹For the immunity of some royal peculiars see the papal documents in *Burton Annals*, 275 (1245).

²There were, however, many disputes on the subject, e.g. Anselm's with the bishop of London. See Eadmer, *Hist. Novorum*, 1094 A.D. (R.S. p. 45), and Anselm, *Epist.* III, 19.

³See Parker's Visitation returns in 1569. *S.P. Dom.* cx. 70.

Introduction

In some cases the origin of these exemptions lies too far back to be traced. We have already noted Lanfranc's way of dealing with the Chichester peculiars, and we observe that he found them placed by immemorial custom under his charge. But simultaneously we can see the archbishop of York granting, apparently as a new departure, the immunity from his visitation to all churches in his diocese that depend upon the bishop and convent of Durham (*c.* 1090).¹ So in that case the exemption is comparatively modern. In process of time the Universities and some Colleges came to have similar immunities, not only within their own borders, but also to some extent over their external estates; thus Eton College, and Trinity and King's Colleges at Cambridge, had peculiar jurisdiction in estates outside their own immediate area and an exemption from episcopal visitation in them.² To trace the history of such privileges would be a difficult though fascinating task: but it is no part of our present purpose; and it must be sufficient to indicate in outline the privileges that curtailed the bishop's right of visitation; and so pass on.

§17

It is still more difficult to describe or account for the exemptions from archidiaconal visitation. Monasteries were rarely subject to it, and spheres that were free of the bishop were naturally free of his deputy. But, on the other hand, there are places which were and are free of the archdeacon by being reserved to the immediate jurisdiction of the bishop. This seems to have come about through a reservation on the bishop's part; and it seems especially to have taken place in his own manors or places where he was personally resident.³ In the diocese of London the archdeacon of London had no authority in the archbishop's peculiars nor in peculiars of

¹Raine, *Historians of the Church of York*, III, 17, and *cp.* 81.

²See Blue Book, *Returns respecting Jurisdiction . . . of Eccl. Courts*, 1830. *Esp.* pp. 417-419. And the return of 1563 printed below p. 172.

³Lyndwood, *Prov. Lib.* III, Tit 22, note b (*Edn* of 1679, p. 218).

Introduction

the Dean and Chapter, nor yet in St Botolph's, Bishopsgate, which was subject only to the bishop. In Essex, besides the parishes that were exempt because they were peculiars of some other than the diocesan Ordinary, eight more were exempt from the archdeacon of Essex because reserved to the bishop. The archdeacon of Middlesex had no rights over nine parishes in his area which were similarly reserved to the bishop; and among them we note Fulham, Hackney, Stepney, Hornsey, which were episcopal manors. A similar condition existed in the archdeaconry of Colchester. It is observable that others of the exempt places were previous to the suppression in monastic hands¹: they seem, therefore, to have retained their independence of the archdeacon, even after the suppression, as a legacy of the time previous. Similar evidence may be drawn from the dioceses of Ely and Worcester.²

The process of gaining such exemption is obscure, and it was evidently an early one; for probably all the exemptions by which places were reserved from the archdeacon's jurisdiction to the immediate jurisdiction of the bishop were granted before Alexander III by a letter to the archbishop of Canterbury forbade this to be done (1159-1181).³

§18

The Visitation of Cathedral bodies has had a troublous history. The Normans, on coming to England, found four principal sees linked with Benedictine Abbeys, viz., Canterbury, Rochester, Winchester and Worcester. This unusual arrangement they continued: but side by side with it they erected the two new Chapters of Salisbury and Lincoln, in connexion with the transferred sees, and reorganized York, on the secular model that was familiar to them. In each of these a Dean presided over the Chapter; and a distinct line was drawn between the bishop, on the one hand, and his Dean and Chapter, on the other, both in point of property and in

¹See Newcourt, *Repert*, esp. i, 55-93.

²Bacon *Liber Regis* pp. 226-241 and 964-986.

³Appx *ad Conc. Lateran*, 1179, Pars xxiv, cap. 4. Hard. vi, ii, 1722.

Introduction

other respects, which was unknown in the secular sees of Saxon foundation, such as London, Exeter or Hereford. When the see of Selsey was transferred to Chichester (1075) it was connected with a secular chapter and probably at once framed upon the developed model of Salisbury.¹ On the other hand when the see of Lichfield was transferred, it went first to Chester and then to Coventry, being in both places connected with a Benedictine Abbey. When the East Anglian see went to Norwich an abbey was founded in connexion with it (1094). At Durham the convent was founded in 1082; the secular canons were dispossessed, and monks were brought from the newly revived houses of Jarrow and Wearmouth to form a monastery for the church and see of William of St Carilef, the second of the Norman bishops. In this process it is interesting to note that the York Chapter formed in some sense a model for the Durham body so far as jurisdictions and relation to the bishop went²: the prior was to have privileges like the Dean's, and the peculiar jurisdiction of the convent over its churches was to be like that of Salisbury (and presumably York), that is, equivalent to an archdeacon's authority.

The Somersetshire see was moved from Wells to the Abbey of Bath in 1088, but only temporarily. Wells began to recover its position in 1136, and the secular chapter was formed afresh mainly after the model of Salisbury.³

The two new dioceses of the twelfth century each had a house of regulars as its centre, Ely being Benedictine and Carlisle Augustinian. In the end there are eight monastic and nine secular bodies to take into account, apart from the four Welsh sees, whose history is too obscure to be brought into consideration. In each case, whether regular or secular, the connexion of the bishop with the body was originally very close. The Normans began to separate his income from the income of the body: but until then the estates were held in common. There seems, therefore, to have been no question

¹Frere, *Use of Sarum*, I, p. 30.

²Charters in Raine, *Hist. Dunelm Script. Tres.* pp. 1-18.

³See the Ordination of 1136 in *Monast.* II, 293, and Church, *Early Hist. of Wells*, 11-23.

Introduction

of visitation at first: for the bishop was a person within, not without. In the abbeys he was responsible as abbot. In the secular chapters, though he lost authority by the concession which gave the Chapter a head of its own in the person of the dean, he retained in some degree a position for himself in the chapter. The Dean was responsible for discipline and order, and the bishop was in theory close at his side to see that his work was done.

But the century and a half that followed the Conquest brought great changes. The cathedral ideal steadily decayed. The theory of a great worship, maintained by a number of clergy who gave up their lives to form a body devoted to waiting upon it continually, was one which belonged to the monks. The seculars borrowed it, and tried to carry it out, without the discipline, or the closeness of corporate life, or the merging of the individual in the body, which made it a possibility for the regulars. So with the seculars it soon failed. The canons soon wished to be absent, residence was cut down; the separate prebends were made for the several prebendaries, and then given to non-residents. Unwilling to reside and take their own part in the worship, they were made to provide deputies; and soon a whole system grew up of organized absenteeism. The canon found a vicar to take his place in the church, and another to take his place in the parish from which his prebend came; while he himself did little beyond receiving the money, subject to some deductions for his two deputies and for the common fund of the cathedral or college.

The ideal was gone: but it was still worth every one's while to preserve the semblance of it. In the transference, however, cathedral life had become a sphere which opened the widest of doors to abuses: and chapters sadly needed correction from without. Meanwhile the Bishop had been increasingly alienated from his chapter: he was powerless now, through various causes, including his own continual absence from the cathedral if not also from the diocese, to have any power from within. Yet it was urgent that some one should do something, and there was no one but the bishop to do it: moreover after all it was one of his inherent duties.

Introduction

This is what Grossetête saw when he set out in 1239 to establish his right to visit the Lincoln Chapter¹: and he expounded it at length in his letter to the Dean and Chapter.² Naturally such a claim was passionately contested, and both parties went to the Pope to fight the question out. But Grossetête was not a man to be beaten: with the help of Pope Innocent IV and his bull of August 25, 1245,³ he established a very far-reaching power of visitation, and in the year following he exercised it.

Shortly afterwards, in 1262, Bishop Giles of Bridport put forth a similar claim to visit his cathedral body at Salisbury. Evidently he was no Grossetête in the matter. The Chapter confronted him with large-sounding phrases of immunity, drawn from St Osmund's *Institutio*, and protested that no such claim had ever been made by a previous bishop. So the claim was withdrawn, and the Chapter enjoyed yet a century and more of exemption. Then Bishop John Waltham returned to the charge, and in 1392 secured a bull from Pope Boniface confirming an arrangement that had been reached, on this and other points in dispute between the bishop and the chapter, by the intervention of the King, Richard II. The right to visit was conceded but carefully regulated in details: the visitation was to be only once in seven years and to last no more than five days: its order was laid down and the bishop was tied to a certain procedure; but provision was also made for the reformation of all defects according to his injunctions within three months.⁴

At York the history was in many ways similar: after a period in which the archbishop was restricted rather than encouraged in attempts at discipline, a claim was put forward by Archbishop John Romain and a compact was made November 21, 1290. The inquiry was to be a personal inquiry, made *viva voce*, and only once in five years: no

¹Matth. Paris, *Chron. Maj.* (R.S.), III, 528; IV, 154, 390, 497.

²*Epistolæ* (R.S.), No. CXXVII.

³*Linc. Cath. Stat.* I, 315; II, CLX. *Cal. Papal Reg.* I, 178, 185, 189, 202, 203, 219.

⁴Dayman and Jones, *Statuta*, 22, 82. *Cal. Pap. Reg.* IV, 457.

Introduction

procurations were to be paid; but abuses detected were to be reformed within six months.¹ This agreement does not seem to have ended the matter, for further troubles followed, and it was only in 1328 that an effectual settlement was drawn up, defining the general right and regulating the procedure on lasting lines.²

The Lichfield Chapter was modelled on that of Salisbury and on Osmund's *Institutio*: but the Dean acquired more power as time went on. He exercised some of the powers which the Sub-dean had at Salisbury and acquired the right of visiting and of exercising archidiaconal powers in the several prebendal spheres of the canons as well as on the estates of the common fund. In the second half of the thirteenth century, when the question of the episcopal visitation of chapters was coming forward everywhere, the Dean with the Chapter at Lichfield made good the claim to be the only authority for supervising the Cathedral and Chapter. At the same time we note that the authority of the bishop was considerable, for he gave his name to Statutes which were the rules of the Chapter at least from the days of Nonant (1188-1198): but no right of visitation seems to have been finally recognized till we reach the year 1428 in the days of Bishop Heyworth. Then a composition was made between the bishop and the chapter which laid down the right of visitation and defined the method and various restrictions by which it was to be bounded. The Dean retained authority over all the other clergy; the bishop could only correct the Dean or the Dean and Chapter. The prebends were to be exempt from the bishop except in case of scandalous neglect. The bishop could only visit every seven years.³ Before arriving at this result various tentative proposals were made, and the Chapter made careful inquiry of the customs prevailing in other cathedrals, and recorded in

¹Raine, *Historians of York* (R.S.), III, 216.

²*York Statutes* (1900), p. 118. Wilk. *Conc.* II, 547. The rules of 1279 there mentioned have not been traced. In 1289 the matter was still unsettled. *Cal. Papal Reg.* I, 500, 517.

³See the *Compositio* in Wilk. *Conc.* III, 508. The Statutes are in full in *Mōnast.* VI, 1255-1265. Cp. *Linc. Cath. Stat.* I, II, and ff. and Brit. Mus. MS Vitell. A.x., ff. 169 and ff. Cp. Frere, *Use of Sarum*, I, 33-5.

Introduction

its Register a summary of the situation which may be seen printed in the Appendix.¹

At St Paul's, though the Dean visited the Chapter &c., the Bishop of London had also a right of visitation in the Statutes of Dean Baldock² (1294-1305): it does not appear that he had any similar contest before he could establish his right to visit: but the earliest recorded visitation is of 1314.³

At Wells the controversy seems to have begun with the entry of the Chapter into its new Chapter House. Here, as at Lichfield, the tendency had been hitherto for the bishop to surrender power, and the Dean to assume it. The prebendal spheres had acquired exemption from Bishop Savaric in 1203: the Dean and Chapter had exercised the duty of correcting abuses themselves and had joined with Lincoln in its protest against Grossetête's innovations. Giles of Bridport had been Dean of Wells before he was bishop of Salisbury, and his surrender to the Chapter was in accordance with the traditions in which he had been brought up. But in 1319 Bishop Drokensford proposed to visit, not only the prebendal and other exempt churches, but also the Dean and the Chapter; and, in spite of formal protest and claim of exemption, he announced that he should go forward. Dean Godley replied that it was his own business to visit triennially, and that he recognized no other person as having the right to visit unasked, except the Archbishop in his metropolitical visitation. He produced charters which proved the exemption so far as the parishes were concerned and the town and suburbs of Wells. But the case broke down in so far as it denied the bishop's right to

¹This document is printed, at p. 170, from the *Magnum Registrum Album* of the Lichfield Chapter, f. 184. There is also in the Chapter Archives an interesting draft of a proposed composition which is a good deal earlier in date than the one which was ultimately adopted. (Doc: EE. 1.)

²I. Cap. 3. in Sparrow Simpson, *Registrum Stat.*, p. 11.

³But there are some injunctions (*ibid.* 87) of Bishop Gravesend in 1287, which possibly had their origin in a visitation. The Chapter seems to have pleaded its willingness to be visited by its own bishop as a reason for not being visited by the metropolitan in 1250 (see below): and possibly this accounts for the ease with which the bishop seems to have come in as visitor. For Segrave's Visitation in 1314 see Sp. Simpson, *Documents illustrating the Hist. of St Paul's* (C.S.) p. 44.

Introduction

visit the Chapter. In 1321 a compact was drawn up which recognized the Dean's power of visitation and the exemption of the prebendal estates. The Dean at once, to make all secure, set out to visit the Cathedral in his own name, and the rest in the name of the Dean and Chapter: and his visitation articles are extant. But the bishop secured his right to visit the Chapter: and when the method of this visitation came to be set down in Dean Godley's Statutes in 1331 it was stated that this method had been in use ever since the days of the earlier bishop Button (1248-1265). The inference is that Bishop Button must have taken steps to secure his right soon after the precedent set by Grossetête. At the same time the bishop's power in visitation was narrowly restricted: he could only visit the Chapter in the person of the Dean, questioning him alone and taking his answers from him.¹

Exeter seems to have followed early the lead set by Lincoln, for we find Bishop Bronescomb arranging a compact between the Dean and the Archdeacon on the subject of the exemption of the churches belonging to the cathedral and its officers in 1270. A few years previously he had been busy, in conjunction with Edward Dean of Wells and Roger Archdeacon of Exeter, the proctors for the Dean and Chapter, with a codification of the Customs of the Church, and had added to the code some new statutes: and later in 1275 he resumed and completed this work in conjunction with a visitation of the Chapter. He had occupied the see since 1257, and therefore would have borne the brunt of the conflict if there had been one. But probably the matter was arranged amicably in the way indicated. In the Statute of 1275 his phrase describing the position is as follows:

Cumque . . . ad vos declinaverimus, visitacionis officium in capitulo vestro, sicut nobis incumbit, personaliter impensuri.

This shows no trace of any conflict.² But the position at

¹See the documents in Reynolds, *Wells Cath.* 125-149. Church, *op. cit.* 303-305. And the Lichfield Summary in the Appendix below, p. 170.

²*Regist.* (ed. Randolph), pp. xiii, 76, 77; *Harl. MS.* 1027, f. 12^v.

Introduction

Exeter was in various ways different from what existed elsewhere.¹

Hereford in this, as in other matters, exhibits an exceptional individuality and independence, following a line of its own with comparatively little sign of external influence. The *Consuetudines* of the middle of the thirteenth century show that the Dean is the visitor of the Chapter and its estates; but each canon has jurisdiction in his own estate, and is answerable to the Dean and Chapter *and to no one else*, and punishable by the Dean and Chapter *and no one else*—as the document takes pains to asseverate.² At the time when the Lichfield Summary was made, the matter was in dispute: and this condition of things continued down to the Reformation. When the changes were in full swing the King sent a letter to the Dean and Chapter dated April 7, 1542, in view of the visitation that was to follow in July, saying that the Cathedral had not been for a long time visited by the Diocesans according to the laudable custom of other cathedrals: but now this was to be altered. The King has commanded the bishop to visit and the Chapter are to receive him as their visitor.³ However, in 1563 the bishop reported that the cathedral was exempt from his jurisdiction.⁴

At Chichester the general definitions of the rights of the Dean and Chapter were based upon those of Salisbury, but the development does not seem to have taken place here, as elsewhere, which enlarged the Dean's authority at the expense of the bishop's. There is a lack of evidence as regards the crucial century, extending roughly from 1250 to 1350: the series of Statutes comes to a close at about the earlier date, and the episcopal registers do not begin till 1397. But one of the first acts recorded in the earliest register is the visitation of the Dean and Chapter by Bishop Robert Rede.⁵ And also it is clear from the Lichfield Summary that the bishop's right of visitation was then clearly recognized and defined by some special restrictions.

¹See Appx. p. 172.

²*Linc. Cath. Stat.* II, 58-61.

³*Skip Reg.* at Hereford, f. 40^v.

⁴See Appx. p. 186. No visitation is known till the end of the xviiith century.

⁵*Register* (ed. Deedes, 1908), I, 69.

§19

No similar hindrances to supervision by the bishop existed in the case of the monastic chapters. The monks maintained the ideal of a great church in which continual worship was the first aim of the body attached to it. They did not want separate prebends, nor did they wish to be non-resident: they therefore made no system of deputies, and no struggles to evade obligations while retaining the emoluments. Whatever their faults may have been, they were not those which made the secular cathedrals so much to need and so violently to resent visitation. The bishop as abbot was always in close relation to the convent. When visitation became the order of the day in the dioceses, the bishop visited without question the cathedral monastery; and whatever other quarrels he may have had with the Prior and Convent, and they were many, this right was not much contested.¹ There is, however, one exception evident. The monastery of Coventry when it became the centre of the great Midland diocese tried to secure an exemption for itself from episcopal visitation, being, perhaps, fired to make this attempt by the claim to exemption of the church of Lichfield which was its partner in the possession of the *cathedra* of the bishop. The attempt came to nothing and by a papal decision of 1236 the monastery was obliged to submit to visitation. The Lichfield canons carefully recorded the matter in their own register as one of the precedents which they, no doubt, hoped would not prove to be binding on themselves.²

Similarly, apart from the exempt orders and from the exemption claimed by a few monasteries, and actually substantiated by fewer still, there was no question as to the bishop's right and duty to visit the religious houses of

¹For a regulation of it, so far as method went, see Lichfield *Magn. Reg. Alb.* f. 255, Bishop Roger's composition with Coventry in 1283. Cp. below p. 85 note.

²*Ibid.* f. 206^v; and Dunstable Annals in *Ann. Mon.* III, 143. Cp. *Cal. Papal Reg.* I, 150.

Introduction

his diocese. Those that actually came into question were the old Black Benedictine Houses and their Priories and Cells, together with the Black Augustinian Houses; the White Augustinian Houses or Premonstratensians were like the reformed Benedictine Orders—Cluniac, Cistercian and Carthusian—wholly and corporately exempt. The old Benedictine Houses, when once provincial chapters were instituted according to the Lateran decree of 1215, had also their own scheme of visitation, which was carried out by Visitors appointed at the chapter.¹ So they had every opportunity that visitation can give of being maintained at a high level or else reformed.

The bishops were on the whole more zealous and punctual in visiting their convents than their dioceses. The process was not always systematically carried through: convents were as a rule visited in groups from time to time. But frequently some house earned an unenviable notoriety by receiving a particularly bad report; and then it enjoyed the privilege of repeated visitations, and as many injunctions as were necessary, until amendment was made.

§20

Metropolitan visitation was probably not exercised by the early Norman archbishops. An order for it from Pope Honorius to Langton in 1222 seems to have been fruitless: but the matter was taken up (1237) by Archbishop Rich, only to meet with great opposition.² Again when Boniface was fired by the example of Grossetête, he was resisted with much vigour. Matthew Paris has given a vivid though prejudiced account of this proceeding, as of the precedent set at Lincoln which it followed.³ Boniface began at his own cathedral early in 1250, passed thence to the Convent of Feversham and the cathedral at Rochester, meeting with no opposition. It was very different when he came to London in May: the Chapter resisted him at St Paul's, and closed the gates of the choir against him so as to prevent the sermon and other business of the visitation. He replied with a sentence of

¹See for examples the *Acta* in the Appx of Reyner, *Apost. Benedictin.*

²*Cal. Papal Reg.* i, 86, 162.

³*Chron. Maj.* (R.S.), v, 119.

Introduction

excommunication, and passed on to the priory of St Bartholomew in Smithfield. Here the subprior and convent met him with all due respect, but refused to undergo the visitation: and in the choir of the church something like a scuffle took place. Matthew says that it was begun by the archbishop beating the subprior about the head and breast. Anyhow, the results were seen in torn copes, many bruises, sorely wounded feelings, and a report that the archbishop was seen to have been wearing armour under his vestments. The quarrel with the cathedral was the more serious matter: though it was influenced by what had taken place in Smithfield. The canons complained to the King: but he supported the archbishop. The sentence of excommunication was renewed and made to include the bishop of London. The bishop submitted and was absolved, but the Chapter and the archbishop alike appealed to Rome. The bishops of the province stood together against Boniface, and the great abbots, no doubt, made common cause with them, fearing, as Matthew shows us about his own abbey of St Albans, what might follow from such a precedent to their own detriment.

The archbishop had behind him the decretal of Innocent issued in connexion with the Council of Lyons (1245), which had set out in great detail the procedure of a metropolitical visitation.¹ He had also great influence at the papal court. Consequently he succeeded in getting the complaint from Smithfield quashed. The sentence of excommunication against the canons of St Paul's was, however, pronounced by Pope Innocent to be null.² This did not affect the main point, namely, the right to visit; and that the archbishop successfully established. The bishops of the province opposed him formally at the papal court, but he returned having won his case, and a decision in his favour followed. So the bishops had to content themselves with a papal decree modifying the set of conditions previously laid down to regulate a

¹It is in the Sext, Lib. III, Tit. xx, No. 1. It is given in Matt. P. (vi, 188) as Boniface's justification. Cp. Mansi, *Conc.* xxiii, 667.

²*Ibid.* vi, 197, of August 27, 1250. Cp. a later document of June, 1252, to the archbishop preserved in the Burton Annals (*Ann. Monast.* (R.S.), I, 304).

Introduction

metropolitan visitation; this was designed to restrict the archbishop to visiting only the great officials of the dioceses, to exempt parish churches from paying procurations as a rule, and to secure the immunity of exempt monasteries.¹ In 1253 Boniface successfully accomplished his visitation at St Paul's as well as in several dioceses of the province: and his metropolitan rights of visitation were secured to him.

All, however, was not to go on quietly thereafter under subsequent primates in the province of Canterbury. Archbishop Peckham pushed his claims very far, and came into collision with both exempt monasteries and royal peculiars in doing so. Not only so, but the bishops of the province protested against his methods and drew up formal articles of complaint; the archbishop returned a detailed reply, and there, for the moment, the matter seems to have ended.² Later metropolitans were less pushing: yet they, too had to meet opposition. When Simon Meopham was visiting the province in 1332 the great bishop Grandisson of Exeter did his best to exclude the archbishop from his diocese. He had been labouring since his consecration in 1327 to get it into some sort of order, and he apparently conceived that this invasion would spoil his plans. He resisted then in the interests of efficiency, not the reverse, appealed to the pope for support, and secured it in the form of an inhibition covering himself and his successors. Meopham went on his course, supposing that as he came nearer to Exeter the bishop would withdraw: but he had quite miscalculated the determination of his opponent. Grandisson established himself in the city, called in secular aid: and when the archbishop appeared, barred his way to the cathedral, so that he had to return unsuccessful. This exceptional procedure did not form a precedent: the matter was contested but dropped on Meopham's death in the year following (1333).³

¹Matt. P. vi, 228. Also see the Decretals in the Burton Annals, pp. 302, 303.

²*Register* (R.S.), i, 328, etc. See there also pp. 306-317 for his dealings with the exempt houses, and many letters concerning the royal peculiar of Wolverhampton and others. Innocent IV had already tried to settle the case of the royal chapels by two decisions of 1245. See the Burton Annals, pp. 273-275.

³*Grandisson Register* (ed. Randolph), Pref. pp. xxxii-xxxv.

Introduction

The right of metropolitan visitation was thus asserted, and was not allowed to go into abeyance. Successive archbishops of Canterbury exercised it from time to time. Warham at the beginning of the sixteenth century linked on the old series of metropolitan visitations with a new series which begins with his successor Cranmer.

In the Northern province Durham more permanently claimed and maintained its exemption from metropolitan visitation. The see acquired its palatinate authority in early Norman days, and in consequence could not brook any subjection to York. But equally York was unwilling to have a suffragan occupying an independent position. When the question of visitation became everywhere acute, in the second half of the thirteenth century, Archbishop Giffard seized a good opportunity of testing his right and power over the Convent and Chapter of Durham. The see was vacant (1274) and he was due at Durham in order to confirm there the election of Robert of Holy Island as bishop. On the previous day then he held a visitation in the Chapter House, inquiring in a somewhat informal manner of the prior and four or five others. This passed off without protest. It was the thin end of the wedge. In 1279 Archbishop Wickwane succeeded to the metropolitan see, and he determined to push matters further. The year following he sent to the prior, in the bishop's absence, a mandate for a visitation on June 25. Preparations to resist were made by both Bishop and Convent; the prior, however, incautiously put forward among his grounds of refusal that the archbishop had not yet visited the bishop; and promised to submit to the visitation if the bishop submitted. The bishop then went abroad, leaving the prior to sustain the brunt of the attack. After a vain attempt to secure a postponement of the visitation the prior formally appealed against it. The archbishop arrived on the appointed day, but was prevented by the soldiers of the Bishopric from entering the Cathedral. So in the open air he fulminated excommunications and a fresh summons. A day or two later, as his commissaries came to the town to conduct the visitation, they were stopped upon the bridge. They went to the church of St

Introduction

Nicholas outside the walls: and there, in spite of a further protest and appeal, they cited the parties, excommunicated them, and laid the church under an interdict. The appeal to Rome produced a pretty legal tangle, and dragged on till 1283. Just as arbitration seemed likely to settle the matter the bishop died. The archbishop seized the opportunity of the vacancy, and tried again to visit. Being barred from access to the cathedral, he went, as his commissaries had done on the former occasion, to St Nicholas' Church: but there he was set upon by the young men of the town, who cut off his horse's ear and compelled him to beat a very ignominious retreat in fear of his life.¹

The archbishop hoped that the new bishop-elect, who was none other than the imposing Anthony Bek, would take his part; and after performing his consecration he called on him to excommunicate the Chapter. Bek refused, and so matters went on unsettled till Archbishop Wickwane's death (1285), the Bishop being meanwhile embroiled in some controversies with the convent on other points.² Then the case was settled, so far as visitation *sede vacante* was concerned, by an acknowledgement of the right of the metropolitan.³ The other question dropped for the moment. Bek was soon engaged in fighting Archbishop Romain about another point—his relation as bishop palatine to the Northern Convocation now coming into being.⁴ But in 1292 on a fresh attempt at a visitation of the diocese of Durham, the two commissioners of the archbishop were imprisoned; and Bek justified his opposition by an appeal to his civil rights as palatine.⁵ In the vacancy after his death (1311) Archbishop Greenfield visited the chapter,⁶ and quiet seems to have reigned till the Archbishop and bishop de Beaumont quarrelled about jurisdiction over the churches belonging to Durham in the York

¹Graystones, cpp. xv–xxi in *Historiæ Dunelm. Script. Tres.* (Surtees Soc.).

²One of his quarrels was concerned with the method of visiting the chapter, *Cal. Pap. Reg.* i. 589, &c.; and in connexion with it Boniface VIII gave a constitution (1302) which became the law upon the subject. See it in *Extrav. Comm.* I, 7, i.

³*Composicio* of 1286: *Hist. Dunelm.* Appx. No. LXXIII.

⁴Kitchin, *Records of North Conv.* Pref. xii–xiv.

⁵Lapsley, *County Pal. of Dur.* 53. Wilk., *Conc.* II, 184, 267.

⁶Graystones, cap. xxx.

Introduction

Diocese.¹ When this was settled, the custom, which was by now well established, of holding a metropolitical visitation *sede vacante*, was kept up at the vacancy of 1333,² but no further contest took place until the cantankerous Archbishop Neville proposed a visitation of Durham in the summer of 1376 under cover of a letter from the pope. At this point the King intervened, forbidding the visitation as being contrary to the privileges of the palatinate.³ In 1393 a forged bill came to Durham's assistance: but the forgery was soon discovered and declared.⁴

This was by no means the end of the struggle. The attempt at a metropolitical visitation of the Bishop and diocese was renewed at intervals, but without success, down to the seventeenth century, when Archbishop Harsnett's attempt was defeated in 1630. To-day Durham, though shorn of its palatine privileges and much reduced in grandeur, maintains a unique position of independence towards the metropolitan of the province.

A little later than Harsnett's defeat it is interesting to find a further instance of this claim to exemption from metropolitical visitation put forward, this time in the Southern province and by a cathedral chapter. It was in 1636, when the Dean and Chapter of St Paul's petitioned the Crown against being included in Laud's metropolitical visitation, alleging that there was no precedent for this. The allegation was certainly untrue, for the question came up and the papal decision was given against them in Boniface's time, as we have seen; and Peckham had included the Cathedral in his metropolitical visitation of 1279. The King's reply challenged the petitioners to produce any proof of exemption, and appealed to the canon law, prevailing where there was no such exemption, by which the metropolitan was bound to begin his visitation of each diocese with the cathedral church of the diocese. On these grounds the petition was dismissed.⁵

¹This was an old bone of contention. See a *finalis concordia* of 1174 in Wilk., *Conc.* i, 476.

²Graystones, Cap. XLVIII.

³*Histor. Ch. of York*, III, 284.

⁴*Cal. Pap. Reg.* IV, 212, 464.

⁵Sparrow Simpson, *Registr. Stat.*, p. 1, referring to Dugdale, *Hist. of St Paul's*, p. 415.

Introduction

The method of metropolitical visitation cited in 1636 as prescribed by canon law was, no doubt, taken from the Decretal of Innocent, preserved in the Burton Annals,¹ which further defines the procedure already laid down in the Decrees that arose out of the Council of Lyons: for it is this and not the earlier document that directs the metropolitan in visiting some diocese other than his to begin with the Bishop and Cathedral Chapter. It does not seem, like the earlier Decretal of Innocent on the subject, to have found a place in the Sext: but it was well known in England as an English decision, and apparently the knowledge of it had not disappeared by the middle of the seventeenth century.

§21

In the sphere of diocesan visitation Grossetête was no less prominent than in the sphere of cathedral visitation. His predecessor, Hugh of Wells, had taken the lead in the recovery of the practice of diocesan visitation; a set of visitation articles issued by him (*c.* 1233) which is extant, is probably the earliest document of the kind issued in England.² It is quite possible that Grossetête's hand may be detected in this, for he was Archdeacon of Leicester at the time; and when he came to the see, his own proceedings followed the lines already laid down. Shortly after he became bishop he wrote (1236) directions to his archdeacons³ as to some harmful errors which they were to make it their business to abolish, either by admonition or by canonical censures. Simultaneously he seems to have issued a set of visitation articles of his own, based on those of his predecessor.⁴ These were not intended merely for the annual archidia-

¹*Annales Monast.* (R.S.), i, 303.

²Wilk. *Conc.* i, 627, and Hard. *Conc.* vii, 234.

³*Epistolæ*, No. xxii. ed. Luard (R.S.), pp. 72-76. Cp. No. xxi, a similar letter about the fair at Northampton.

⁴These are not extant, but their contents may be deduced from the corresponding injunctions (see below).

Introduction

conal visitation: for, to the great surprise of all concerned, the bishop himself proceeded to go round the parishes of the diocese in person, a form of visitation which had entirely gone out of use. Since the Conquest at least such a methodical visiting of parishes was unknown: bishops had visited the monasteries in person: they had lived on their manors and moved from one to another: they had gone about in some degree to consecrate churches and so forth: and on the way they had given confirmation to any who presented themselves, or even made arrangements to meet them at some centres: but with this they had been content. A pastoral heart showed itself in St Hugh's custom of getting off his horse to confirm,¹ as it did later in St Thomas Cantilupe's habit of wearing his stole conspicuously over his dress while travelling, so as to make it easier for parents who had children to be confirmed to seek him out and identify him.² But pastoral anxiety had led no bishop until now to recover the custom of personal visitation of the parishes of his diocese.

The example caused much stir. In 1252 the bishop of Coventry and Lichfield followed suit, at any rate so far as the issue of a set of visitation articles was concerned;³ and it appears that Archbishop Boniface had a similar series for his metropolitical visitation in 1253.⁴ Already before that, in May, 1250, when he was at Lyons, Grossetête had explained his own action to the pope; urging that, desirable as this was, it was important that the pope should prevent it from abuse through greed of procurations. From his explanation we know how he had gone round the several rural deaneries collecting the clergy for visitation and the laity for confirmation, exhortation and confession: after sermons preached by himself to the clergy and by a friar to the people, two days were spent in hearing confessions and giving confirmation, then came the inquiries, and the

¹*Vita Magna* (R.S.) Bk. III, cap. XIII.

²*Cantilupe Reg.* (edd. Griffiths and Capes), Intr. p. xlv.

³*Ann. Monast.* I, 296. This was Weseham: but his predecessor Pateshull had visited the diocese twelve years before (*Ann. Mon.* iii, 152).

⁴*Ibid.* I, 307, and see below, p. 99.

Introduction

correcting of defects.¹ To see a bishop in person attending on such pastoral duties was in itself a new experience, and the whole visitation was doubtless a revival of piety, not merely an inquiry and an exaction of money.

Simultaneously Grossetête magnified the visitation of the monasteries. Monastic historians viewed these proceedings with terror and recorded them with bitterness and credulity: but they were needed. And if the bishop had not attempted to visit St Albans, in spite of its exemption, he would have had a better reputation with Matthew Paris, and so also with his readers. The attempt was a natural one for a zealous prelate to make: as we have seen, claims to exemption were set up by many large monasteries, contested, and shown to be inadequate: and it was only by such contests that the number of exempt houses was really determined, and kept as small as it was.

We have traced in brief outline the way in which the practice of visitation was recovered or developed in all its branches, largely through the influence of Grossetête, in the middle of the thirteenth century. The influence of this reform lasted on: the effect of it in diocesan visitation was no less than we have seen it to be in regard to the visitation of the cathedral, the province and the monastery. In the Episcopal Registers, which from this time onward become available as evidence,² the records soon become copious. Abuses and neglect no doubt continued: bishops continued to be non-resident to an indefensible extent, and the work of visitation was left solely to the archdeacons and deans. Or the archdeacons were boys and incompetent; and then some registers show an unusual closeness of immediate connexion between the bishop and the deans in administering the discipline of the diocese. Or perhaps both bishop and archdeacons failed, and in that case discipline went into abeyance.

¹This description is not in the *Sermon* printed by Brown, *Fascic. Rerum Expet.* II, 250, but it is in *Anglia Sacra*, II, 347.

²They begin with the Rolls of Hugh of Wells, Grossetête's predecessor at Lincoln. None earlier are known; and it is quite possible that he was the first to introduce the custom of making a formal record of episcopal acts, basing it upon the orderly methods of the papal registry.

Introduction

But the system of visitation had been recovered: and it went on thenceforward till it took a new development in the crisis of the Reformation. We turn now from the history to review briefly the legislation on the subject.

§22

The practice of visitation was not to any very large extent defined by formal law: and it is curious to observe how little legislation of a detailed or methodical nature there was in pre-Tridentine times. Such legislation as there was mainly dealt with the thorny subject of procurations. These were regulated in the Lateran Councils of 1179 and 1215; and the provisions passed at once into English canons and constitutions.¹ Constant renewals and reassertions and recastings were necessary: for the abuse of visitation for the purpose of money-making was constant: but there is no need to dwell on this side of the subject. In other respects the regulations of any sort are few, and we note that the archdeacons came in for a larger share of direction from the canonical legislation than the bishops.

For metropolitical visitation the guiding rule was found in the decretal already quoted of Innocent IV. This ordered that the archbishop should first fully visit his own chapter and city and diocese, at least gathering clergy and laity together at certain centres if he could not visit them more in detail. Then he was free to visit other parts of his province—his suffragans, the chapters, monasteries, churches, clergy and people, receiving procurations.² But he might not, without invitation, visit any part twice until he had visited the whole once. In subsequent visitations he was to visit by preference places that had previously been passed over. The method was to be as follows: first to set forth the

¹E.g. Council of London (1200), canon 5.

²This was subsequently altered for England, as we have seen above (p. 82) but the earlier and general decretal naturally had more lasting effect than the modifications of it made in view of a particular dispute in England.

Introduction

Word of God, then to make inquiry as to the lives of the clergy, but not on oath: then to amend what needed amendment, or to punish what needed punishment. The rule next laid down, that he might receive procurations in kind but not in money: but this was amended by Gregory X and Boniface VIII: and their decisions form the rest of the Title on this subject in the Sext.¹

For the ordinary diocesan visitation there were some few rules put together by Gratian in the second part of his *Decretum*:² the main points noted were the duty of annual visitation imposed by canon 8 of the Council of Tarragona in 516, the method of visiting by deputy as laid down by the 35th canon of the fourth Council of Toledo in 633, together with the procedure and inquiries defined by the Council of Braga in 572. All these conciliar decisions have already been mentioned in their historical place:³ and it will be observed that the legislation is Spanish and mainly belongs to one period.

Some later English legislation comes next into question. The Council of London (1200), after rehearsing the Lateran canon about procurations, added that a visitation must first concern itself with spiritual matters, and inquiry must be made for a silver chalice, vestment, books and ornaments.⁴ Thirty-seven years later Otho's constitutions recalled the bishop to the duty of visitation, for the purpose of preaching, consecrating churches, and remedying faults.⁵

The turn of the Archdeacons comes with the Decretals. Title xxiii of the first book was devoted to them: it contained one of the English decisions included in the collection of the year 1179 already mentioned, and it added other decisions, including two more of Alexander which were given in English cases. One only of the whole series bears upon the branch of archidiaconal duty which is here under consideration, namely, a warning of Alexander III to the Archdeacon of Coventry that he may not exact money fines, nor put people to the ordeal of fire or water, nor punish by suspension or interdict for the non-payment of exactions,

¹*Sext.* Tit. xx.

²*Causa* x, quæst. i.

³Above, p. 38.

⁴*Hard.* vi, ii, 1959.

⁵*Ibid.* vii, 299, can. xxii

Introduction

nor, as a rule, visit his churches more than once in a year.¹ Taken all together, this does not amount to very much in the way of generally applicable legislation: but, in England at any rate, it was supplemented by local ordinances. Over and above the recurring regulations about procurations, which concern all visitors, from metropolitans to rural deans, we find a good deal touching the archdeacons in English canons and constitutions. The Legatine Council of London (1125) renewed the order² that Archdeacons must be in deacon's orders, and added that no one might hold two archdeaconries.³

When we reach the thirteenth century we begin the era of provincial and diocesan Constitutions: and find, both there and in the canons of councils, the effects of the great Lateran Council of 1215. In England the principal witness is the Oxford Council of 1222. It devoted several canons to defining the archdeacon's rights and duties in visitation. He is to see that there are no mistakes in the copy, which is in use, of the Canon of the Mass, and that the priests can say both it and the baptismal formula correctly and intelligently: he is to have an inventory made of the church goods: he is to inspect the books and ornaments year by year, and see that the church has been in no way defrauded.⁴

Otho's constitutions (1237) dealt with the archdeacon's visitation, as they did with the bishop's:⁵ but without contributing any new feature. Some constitutions of an unknown English bishop of about the same time add the duty of inspecting the fabric:⁶ a little later, in 1240, we find Walter Cantilupe in his diocesan constitutions dealing with the apparitors and minor officials of the archdeacons and deans—

¹*Decr.* i, Tit. 23, c. vi.

²Of the Lateran Council, 1123, and the earlier London Council of 1102.

³Hard. vi, ii, 1126, canons 7 and 12. The text and meaning of the second are doubtful: but this account of it is borne out by the Council of London (1127) canon 8: *ibid.* 1132.

⁴Canons xxi–xxvii, Hard. vii, 120. These decrees of the Council are given in a fuller form as the Constitutions of Stephen Langton of 1222, *Provinciale*, pt iii, 1–9.

⁵Hard. vii, 298: can. xx.

⁶*Ibid.* 313.

Introduction

an act which we should judge from Chaucer's description of such officers was very needful.¹ Walter Kirkham, bishop of Durham, adds two further inquiries which are to be made, one as to the dedication and endowment of churches, and the other as to whether the altars are consecrated and marked with crosses.² A fresh duty fell to the archdeacons when Archbishop Peckham issued (1281) his summary of instruction to be given to the laity by the clergy; for they were to see that the instruction was duly given.³ The bulk of the later orders on the subject add little, except further regulations about the never-ending grievance of procurations: but Meopham's Constitutions of 1342 add the graveyards and the manses to the list of things which the archdeacon is to inspect.⁴ Forty years later Lollardy began to occupy the attention of all synods: and there is not much more forthcoming on the subject of visitations.

§23

As soon as episcopal registers become available, there is ample documentary evidence, in some respects, about episcopal visitations.⁵ It remains, therefore, to give some general

¹*Ibid.* 339, cap. xxv. Cp. Boniface's Constitution, *ibid.* 544; Meopham's, *ibid.* 1651, etc. Richard of Chichester's Statutes of 1246 in Wilk. i, 690.

²*Ibid.* 489.

³Canon x of Lambeth, *ibid.* 865. See there also some legislation as to the Rural Deans: canon xii, etc.

⁴*Ibid.* 1649, c. vii.

⁵There are no visitation records in the earliest sets extant of episcopal Act-books, viz., the Rolls of Hugh of Wells, bishop of Lincoln (1209-1235) and Gray, archbishop of York (1215-1255). But they appear in the register of Grossetête, the next bishop of Lincoln, and in that of Giffard (1266-1279), the next archbishop of York, of whom registrarial records survive. Elsewhere we have the Exeter series of Registers from 1257-58, the Worcester series from 1268, the Hereford series from 1275, the Canterbury series from 1279. The opening volume of each of the above-mentioned series is now accessible in print. But the principal records of visitation were constantly kept on a separate roll or in separate books. See, for example, the note in Bronescombe's Register (f. 7, ed. Randolph, p. 280), *Visitacio in ecclesia de Brigidestowe, sicut in Rotulo Visitacionis plenius continetur*. Such books have mainly perished.

Introduction

account of the various documents which are connected with this part of the episcopal office.

The first document is the mandate which gives notice of the visitation, and if necessary inhibits the exercise of jurisdiction by inferiors during the visitation. The following is an early form,¹ issued by Archbishop Wickwane of York for the Deanery of Bulmer, 1279-80.

Quia decanatum Bulmere hac instanti die Martis proxima post festum S. Scholastice V. deo disponente apud Esingwald intendimus visitare, vobis mandamus firmiter injungentes quatinus rectores vicarios et capellanos parochiales dicti decanatus citari facias peremptorie, quod dictis die et loco coram nobis compareant, visitationem eandem secundum canonicas sanctiones admissuri: et per te vel eiusdem loci decanum die et loco supradictis de certis nominibus singulorum rectorum, de nominibus etiam ecclesiarum et earundem patronorum, de ordinibus cuiuscunque rectoris, de residentibus vel non residentibus, de nominibus habencium plura beneficia, de promotis eciam post Concilium qui tamen constitutioni in eodem Consilio edite in ordinibus recipiendis non paruerint, de nominibus ecclesiarum appropriatarum, et quibus, que eciam ecclesie sunt pensionarie, quibus et in quantum, nobis constare facias evidenter.

This mandate outlines the subjects of the bishop's inquiry, and therefore was probably not supplemented by any separate articles of visitation. A more general form² was used by the same bishop a year later (March 29, 1281) in visiting the archdeaconry of Richmond.

Archidiacono Richemundie et eius officiali vel uni eorumdem.

Cooperante dei adiutorio intendimus archidiaconatum Rychmundie subiicere celeriter visui corporali et ad incrementum morum et spiritualium virtutum votivis viribus visitare, etiam ad accessum accingimur et paramur: intime affectantes quod sic sancta diligencia vestra purificans precesserit sive purgans, quod pauca correccionem exigant in adventu. Gressus igitur vestros, cum ibidem venerimus,

¹*Wickwane Reg.* (Surtees Soc.) p. 54.

²*Ibid.* 116.

Introduction

nobiscum sicut condecet per vos et decanos locorum debite dirigatis, facientes per decanatus transitus nostri publice preconizari quod in confirmatione puerorum nullus propriam prolem teneat, nec masculus feminam, nec e converso; nec aliquis alterum teneat nisi ipse tenens fuerit confirmatus. Et vos officiales nobis loquamini utiliter et frequentius de progressu; quod nullatenus omittatis.

Here the bishop contemplates that the archdeacon will have done the bulk of the work beforehand, and that he himself will have little to do except confirm: so the only directions included in the mandate concern the sponsor of confirmation candidates. But there went with the mandate a schedule of visitation questions to which the archdeacon was to address himself, so as to be able to give replies to the archbishop. These, as representing the usual formal inquiries of a visitation are given here: they will be seen to be closely allied with the points mentioned in the earlier mandate printed above. They also correspond in many respects with some articles of inquiry, which Archbishop Giffard, Wickwane's predecessor, used for the diocese in 1275. The occasion, however, then was not a visitation, but a special inquiry by two commissioners: the ordinary questions were not included but some special inquisition was made into certain abuses.¹ Wickwane's Visitation articles are as follows:

1. De nominibus omnium ecclesiarum capellarum et vicariarum decanatum de Kendale et Lounesdale et de Amundernesse, et de quibus locis et de valoribus earundem, et que capelle habeant cimiterium baptisterium et ministeria cetera que incumbunt.

2. De nominibus eciam rectorum vicariorum et presbiterorum omnium in eisdem.

3. *Item*, de ordinibus rectorum et vicariorum huiusmodi, et quo tempore et ubi fuerint ordinati.

4. *Item*, qui et quot plura habent beneficia, que et ubi.

5. *Item*, de nominibus non residencium rectorum et vicariorum.

¹*Reg. Giffard* (Surtees Soc.), p. 267. Plurality, Pensions, Appropriations, Absenteeism, criminal or married clergy, sacrilegious laity—these are the main topics included.

Introduction

6. *Item*, qui beneficiati fuerint post Concilium et qui ante; et qui post Concilium promoti infra annum sequentem non sint in presbiteros ordinati.

7. Quis sit etiam patronus huiusmodi ecclesiarum, et si ecclesie ipse sint quibuscumque pensionibus onerate, et quibus, et in quanto, et qua auctoritate efficiuntur forsam indebite censuales.

8. *Item*, an consuevit esse vicarius alicubi ubi modo vicarius non est.

9. *Item*, de nominibus ecclesiarum appropriatarum, et quibus appropriate sint.

10. *Item*, de nominibus ecclesiarum dedicandarum, seu que alias reconciliande fuerint quoquo casu.

11. *Item*, de intrusoribus clericis vel laicis in dictis decanatibus ubicumque.

Hiis igitur exacte et indubitanter discussis et perscrutatis nobis citra terminum superius limitatum per vestras litteras patentes harum seriem continentes plenam et evidentem certitudinem rescribatis.

Ceterum citetis preemptorie omnes rectores et possessores detentores beneficiorum in dictis decanatibus quocumque nomine censeantur, necnon et vicarios presbiteros ecclesiarum et capellarum et ceteros ecclesiis qualiter cunque deservientes, quod sint coram nobis et nostris videlicet divisim, de decanatu de Kendale et Lonnesdale iiij Kal. Maii apud Burtone, et de decanatu de Aumundernes ij Kal. Maii apud Kellet, nostras exortaciones examinationes et correcciones debitas subituri. Et &c.

Further directions are given in other mandates of the same visitation to summon pluralists to show their dispensations; religious, who are in possession of parish churches, to show their titles; and beneficed clergy, who ought to have complied with the order of the Council of Lyons about ordination to the priesthood and have not, to receive censure.

Other forms of mandate belong to other forms of visitation. As a specimen mandate for a metropolitical visitation Peckham's formula may be given, which he used repeatedly during his survey of the province 1280-3¹.

¹*Peckham Reg. (R.S.)*, II, 531. This is the latest form: earlier forms have no mention of the requirement of the Council of Lyons.

Introduction

Frater J. permissione, &c. episcopo Cycestrensi salutem et sinceram in domino caritatem. Fraternitati vestrae notum facimus per presentes quod personam vestram atque ipsam ecclesiam vestreque civitatis et dioecesis clerum et populum, favente domino, intendimus visitare: quod eis curetis patefacere sine mora ut premuniti se preparent visitacionem nostram secundum sancciones canonicas admissuri. Denunciari etiam faciatis ecclesias seu porciones ecclesiarum appropriatas habentibus seu in ecclesiis alienis aut parochiis pensiones vel decimas separatas percipientibus, ac universis rectoribus tenentibus in vestra dioecese et alibi plura beneficia curam habentia animarum, illis etiam qui post ultimum Lugdunense concilium beneficia ecclesiastica cum cura adepti se non fecerunt infra annum a tempore cure sibi commisse ad presbiteratus ordinem promoveri, quod jus si quod habent speciale super appropriatione perceptione et pluralitate huiusmodi, necnon causam legitimam de presbiteratus ordine, ut premititur, non suscepto, cum per ipsos transitum fecerimus sub pena canonica peremptorie nobis ostendant. Proponimus autem ecclesiam vestram xvi Kal. Junii proximo venturo intrare et visitacionem nostram circa personam vestram quam tunc ibidem adesse volumus, deo volente et cessantibus impedimentis legitimis, inchoare, extunc ad vestrum capitulum et alia loca vestre dioecesis prout opportunitas dederit processurus. De die vero receptionis presencium et qualiter fueritis executi premissa nobis dictis die et loco vestris patentibus literis harum seriem continentibus intimetis. Valete in Christo et Virgine gloriosa. Datum apud Mortelak', vii Id. Aprilis A.D. MCCLXXXII, ordinationis nostre v.

As an example of a mandate to a monastic house the following is taken from the same source.¹

Frater J. etc. priori et conventui ecclesie Christi Cantuar. salutem. Quoniam in crastino Exaltacionis S. Crucis ecclesiam vestram tam in capite quam in membris

¹*Ibid.* 1, 61.

Introduction

cessante impedimento visitare proponimus, ac mutue reformationis solatio perfrui, domino permittente; vobis mandamus quatenus ad predicte visitacionis necessaria preparantes vestros commonachos et confratres universos, ut prefatis loco et termino nobiscum intersint, peremptorie convocare studeatis, si quid in prescripta visitacione ordinatum seu provisum fuerit recepturos.

Datum apud Croynden, iii Kal. Sept. [1279].

Sometimes, as in Peckham's case, it seemed desirable to launch in advance a sentence of excommunication against hinderers of the visitation. But this was more necessary in the era of contested visitations during the second half of the thirteenth century than in later days. Such a document therefore did not become part of the regular series: and there seems no need to give a specimen. We may pass on therefore to note further points about the Visitation Articles, which have already been considered incidentally, and must now be directly noticed. The earliest forms have been mentioned in connexion with the development of visitation abroad, and some account has been given of the Frankish articles of the ninth century. In order to find anything of the same class in England we must come down to the twelfth century, when we encounter the Articles already mentioned as set out for Lincoln Diocese, probably under Grossetête's influence, in 1233. This document is the first of a group of closely allied documents. Some similar set of articles must have been used by Grossetête himself for his visitation articles: these are not extant, but the corresponding document, the Injunctions given after visitation, or Constitutions, is to hand; and it agrees not merely in contents and general plan but in detail and wording with (*a*) the Articles of 1233 and (*b*) the instructions given by Grossetête to his Archdeacons in 1236.¹ This group of documents includes also (*c*) some Lichfield Articles of Bishop Roger Weseham (1252), recorded in the Annals of Burton, and (*d*) a set of articles of the next year found in the same annals² and described as *Inquisitiones per singulas et universas dioeceses to-*

¹*Epist.* xxi and xxii in R.S. edition.

²*Annales Mon.* (R.S.), I, 296, 307.

Introduction

cius regni Anglie de vita et conversacione clericorum et laicorum.

As this is the latest and fullest document of the group it will be the best one to cite as an example, noting how far it incorporates the earlier documents.

1. An aliquis laicus in parochia ubi degit extra matrimonium aliquam feminam cognoverit.

2. An aliquis laicus cum uxore alterius adulterium commiserit, vel aliquis alterius condicionis.

3. An aliquis laicus incestum qualitercumque vel stuprum commiserit, vel aliter quocumque modo super luxu carnis sue sive sorore sive filia sive alia quacumque consanguinea defametur.

4. An aliquis laicus frequentet domum cuiuscumque alterius qualiscumque condicionis sine causa racionabili.

5. An aliqui laici sint ebriosi vel tabernam frequentantes ex consuetudine vel usurarii quocumque genere usure.

6. An aliquis laicus recipiat in feudo suo liberam terram ecclesie ad firmam. Cp. No. 38 *inf.*

7. An aliquis laicus recipiat in feudo suo decimas alicuius ecclesie. Cp. No. 38 *inf.*

8. An redditus assignati ad luminaria vel alios certos usus ecclesie convertantur in usus rectoris vel vicarii. No. 15 *Inc. Arts* (1233).

9. An laici alicubi compellantur ut die pasche post missam communicent et offerant. No. 16. *ibid.*

10. An aliquis laicus vel alius, cuiuscumque condicionis vel fame, perierit conscio rectore vel vicario loci.

11. An aliquis laicus sit notabiliter superbus vel notabiliter invidus vel notabiliter avarus vel notabiliter accidiosus vel notabiliter rancorem nutriens vel notabiliter gulosus vel luxuriosus.

12. An aliqui laici mercata vel ludos seu placita pecuniaria fieri faciant in locis sacris, et an hec fuerint prohibita ex parte episcopi. No. 25. *ibid.*

13. An aliqui laici elevaverint arietes vel fieri faciant scothales vel decertaverint de preeundo cum vexillis in visitacione matricis ecclesie.¹ No. 30. *ibid.*

¹Fuller details on these points are in Grossetête's instructions to his archdeacons. The difficulty as to processions recurs in the Injunctions of Edward VI. For the drinking bouts, or *scotallae*, see also Archbishop Stephen's Constitution in Lyndwood, *Provinciale*, III, 9; Wilk. i, 530.

Introduction

- Cp. No. 32.
ibid. and 51
below.
- Cp. No. 33.
ibid.
- No. 36 *ibid.*
No. 40 *ibid.*
No. 41.
- No. 42.
- No. 45a.
- No. 49.
- Cp. Lichfield
Arts (1252).
- No. I Lin-
coln Arts
(1233).
2.
14. An aliquis laicus vel laica teneat in hospicio concubinam alicuius hominis cuiuscumque condicionis, et qui sunt meretricantiam et adulterantium receptores.
15. An aliquis infirmus caruerit aliquo sacramento ex negligentia sacerdotis legitime vocati.
16. An aliquis laicus vel alius cuiuscumque condicionis decesserit intestatus vel sine participatione sacramentorum per negligentiam sacerdotis vel rectoris.
17. An alicue ecclesie recenter fuerint sine sacerdote.¹
18. An alicue ecclesie restant dedicande;
et an aliqua sit diruta sine licentia episcopi post concilium Londoniense².
19. An Iudei morentur alicubi ubi non consueverunt morari.
20. An aliqui laici clandestinum contraxerint matrimonium in casu a jure non concesso, bannis ecclesie omissis.
21. An laici sint pertinaces ut stent in cancello cum clericis.
22. An aliquis laicus celebrari faciat in aliqua capella sine licentia episcopi.
23. Qualiter laici famuli et ministri personarum abbatum priorum priorissarum et aliarum personarum et religiosorum in suis grangiis seu mansionibus seu possessionibus se habeant.
24. Inquiratur diligenter de taxatione cuiuslibet ecclesie et quantum rector uniuscuiusque ecclesie dedit ad subsidium domini pape.
25. An aliqui rectores vel vicarii vel sacerdotes sint enormiter illiterati.³
26. An sacramentum eucharistie portetur ubique ad infirmos cum debita reverentia, et sicut decet custodiatur.

¹An alicue ecclesie sint vel fuerint retente sine sacerdote. Lincoln Art. of 1233.

²The set of 1233 has "post Oxoniense concilium." The canons of this council published in a fuller form as Archbishop Stephen's Constitutions (1222) have inspired many of the above articles. For this one see *Provinciale*, III, 8. The Council of London fifteen years later went over much of the same ground and its work resulted in the Legatine Constitutions of Otho.

³From this point onward the document runs closely parallel to the Lincoln Articles.

Introduction

27. An aliqui de predictis et alii infra sacros ordines 3.
constituti sint incontinentes, et quo genere incontinencie.
28. An incontinentes sint correcti per archidiaconum 4.
loci, et quoties unusquisque correctorum sit correctus,
et qualiter.
29. An aliqui convicti vel confessi super incontinencia 5.
obligaverint se ad resignacionem beneficii vel aliam penam
canonicam si recidiverint: et si quisquam eorum post 6
obligacionem recidiverit.
30. An aliqui beneficiati vel in sacris ordinibus sint 7.
uxorati.
31. An aliqui clerici frequentant ecclesias monialium 8.
sine rationabili causa.
32. An aliquis clericorum in sacris ordinibus teneat 9.
aliquam sibi cognatam vel aliam de qua oritur mala suspicio.
33. An aliqui sint ebriosi vel tabernas frequentantes 10.
vel negociatores vel usurarii vel pugnatores vel luctatores
vel alio vitio notati.
34. An aliqui sint firmarii, dantes et recipientes ad
firmam ecclesias vel vicarias sine licencia episcopi.
35. An aliqui sint vicecomites vel justiciarii seculares, 11.
vel teneant ballivas a laicis unde obligentur eisdem ad
racionia.
36. An aliqui rectores faciant pactum cum sacerdotibus 12.
suis annuis ut preter stipendia a rectore recepta possint
ab aliis recipere annualia et tricennalia.
- De simoniace ingressis et ordinatis.
37. An aliquis sacerdos parochialis non habeat a 13.
rectore sufficientem sustentacionem.
38. An aliquis rector vel vicarius edificaverit in laico
feudo vel cemeterio de bonis ecclesie, vel in laico feudo
decimas reponat.¹
39. An aliqui portent arma vel non habeant tonsuram 18.
et habitum congruentem.
40. An aliquis habeat plures curas animarum sine dis- 19.
pensacione.

¹There is no equivalent of this in either of the preceding sets of articles; but it corresponds with No. 20 of Grossetête's Constitutions, and is based on canons of previous councils.

Introduction

20. 41. An aliquis rector vel vicarius sit filius proximo administrantis.
21. 42. An aliquis sacerdos extorqueat pecuniam pro penitencia vel aliis sacramentis, vel iniungat penitencias lucrativas.
22. 43. An diaconi audiant confessiones vel ministrent alia sacramenta solis sacerdotibus concessa.
23. 44. An aliquis rector vel vicarius non¹ faciat residentiam in suo beneficio.
24. 45. An aliqua ecclesia non habeat clericos seu clericum honestum secundum facultates ecclesie.
26. 46. An cemeteria sint ubique clausa, et ecclesie decenter edificate et ornate, et ornamenta et vasa sacra rite custodita.
27. 47. An aliquis sacerdos celebret de aceto.
28. 48. An aliqui beneficiati audiant vel doceant leges seculares.
49. An fiant cariagia diebus dominicis vel festivis, et per quos.
29. 50. An canon misse sit ubique rite correctus.
32. 51. An aliquis laicus seu clericus teneat in hospitio concubinam clericici: et ubi concubinarum sint receptacula.
47. 52. An aliquis sacerdos bis celebret in die nisi in casibus concessis, et nisi in propria ecclesia.
35. 53. An aliqui religiosi appropriaverint sibi aliquas decimas vel ecclesias vel huiusmodi: vel aliqua pensio vel portio sit religiosis adaucta sine episcopo loci.
37. 54. An aliqui vicarii faciant se rectores, vel e converso.
38. 55. An aliqui illegitimi cum quibus non est dispensatum habeant ecclesiastica beneficia vel sint in sacris ordinibus constituti.
39. 56. An aliqui se gerant rectores vel vicarios qui non sunt per episcopum instituti.
40. 57. An superaltaria sint honesta et non molantur super ea colores.²

¹The Lincoln Articles add here, "sit in ordine quem exigit sua cura vel non," thus enforcing Canon 32 of the Lateran Council of 1215.

²The Lincoln document adds, "et que ecclesie sint dedicande."

Introduction

58. An adulteria et crimina publica et notoria laicorum 43.
sint rite per archidiaconum correcta.

Et an aliquis contraxerit matrimonium in casu non
concesso.¹

59. An singulis decanatibus statuti sunt certi peniten-
ciarii rectorum et vicariorum et sacerdotum, et qui sint.

60. Qui sacerdotes sint ordinati in Hibernia vel alibi 45b.
extra hunc episcopatum, et unde oriundi, et in quibus locis
hactenus ministraverunt, et per quem licenciati sunt ad
celebrandum.²

61. An singulis archidiaconatibus sint sufficientes peni- 44.
tenciarii episcopi.

62. De vita et honestate archidiaconorum decanorum 46.
et clericorum qui ministrant in ecclesiis.

Et de ministris et famulis personarum et aliorum.

63. An aliqua anachoreta facta fuit sine assensu epis- 48.
copi.

64. An alicubi morentur monachi vel religiosi in 50.
grangiis sive possessionibus eorum, et quomodo se gerunt
iidem monachi in spiritualibus et cuius sint fame.³

65. An decanus et alii conspiracy fecerint ante
adventum episcopi.

66. An aliqui archidiaconi plus receperint ratione
procuracionis quam recipere debuerunt secundum con-
stitutionem novam.

67. Inquirendum est de executoribus testamentorum an
bene et fideliter se habuerint in execucionibus faciendis,
et si de dictis execucionibus solverint compotum episcopo.

68. An alicubi teneantur mercata diebus dominicis.

Cp. Lich-
field Arts

It will be noticed that there is very little here that is not (1252).
in the Lincoln articles; in fact, only five articles out of
fifty are fresh.⁴ The Lichfield articles, which are the shortest
of the three, are also almost wholly included: and the only

¹This inquiry is not in the other articles.

²The mention of Ireland and the inquiry as to origin and previous
ministry are not in the Lincoln form.

³The Lincoln form is longer.

⁴Nos. 14, 17, 31, 34.

Introduction

points of special note included in the other sets but not in this are:

No. 14. *ibid.* An aliqua libera terra de eleemosyna ecclesie laicis tradatur ad firmam.

No. 34. *ibid.* An aliquis capellanus vel alius convertat chrismalia in usus seculares,

—two articles common to both the other documents: an inquiry at Lincoln as to any who favour actors or dicing: and an inquiry at Lichfield as to fortune telling. Similarly nearly all the matters are dealt with in Grossetête's Injunctions or Constitutions: but those are in some ways more extensive, for they touch also upon parochial instruction in the elements of the faith, and devotion in the conduct of services, adding a caution against the overlaying of infants and a prohibition of the Feast of Fools.

Articles of inquiry were also sent previous to a visitation in the case of some monasteries: but such were of more local and special interest, and no one specimen can be given that would be in any way representative of the class as a whole. But an early set issued in 1259, apparently for general episcopal use, will be found in the Appendix.¹

We come now to the visitation itself, which produces the document called the *Acta*, containing more or less full minutes of all the proceedings and very generally reciting the documents concerning it. The Acts of a diocesan visitation are necessarily voluminous in any full form, and relatively uninteresting: they contain long lists of names of clergy and church officers, with *comperta* or statements ascertained about them. They will note any special dispensations shown, call attention to any *detecta* or matters revealed, especially such as call for reform or punishment in the parishes, churches, ornaments, books, clergy, church-officers and laity generally. They may also include the record of legal transactions, either such as arise specially out of the visitation, or ordinary routine business (like the proving of wills), which has to be done in the visitation because meanwhile other courts are closed and jurisdiction inhibited.

¹See p. 186.

Introduction

It is not very feasible to give a specimen of such *acta* which will at all adequately represent this class of document. Such acts make whole volumes not individual documents or even groups of documents.¹ It is a curious fact that the earliest Acts available of parochial visitations are not those of archbishop, bishop or archdeacon, but of the dean visiting the peculiars of the cathedral. The *Osmund Register*² has some visitations of the prebendal churches of Salisbury Cathedral in 1220. Some, chiefly of a slightly later date, concerning the peculiars of the Chapter of St Paul's have also been printed.³ In all cases the procedure is much the same. St Paul's had a set of articles of inquiry into the churches, manors and farms which the editor dates *circa* 1320: but the earliest Acts range from 1249-1252, and were probably conducted without articles, and with a less detailed inquiry than a set of articles presupposes. The early visitations touch mainly the business side of the question, while the articles call attention to the moral side as well.

The main feature of the Acts in these cases is, as a rule, the inventory of the ornaments, vestments and books of the church: this was probably made beforehand, and exhibited at the time together with other documents, charters, privileges, etc. Further, the financial arrangements are described: the fabric is surveyed, and next the cemetery and baptistery: the lands and other sources of income are reviewed, including the manse and the houses and holdings of tenants. The Dean of Salisbury dealt faithfully also with the clergy, or at least with the chaplains and other subordinates: he found many of them unable to explain the Latin Canon of the Mass or other parts of the service, to say the psalms by heart, as was expected of them, or to sing the music of the services. These he pilloried in the Acts as *sufficienter illiteratus*, and the most inefficient were forbidden to officiate any more.

¹A Visitation book of the Archdeaconry of Winchester of 1543 is to be seen in Brit. Mus. MS. Add. 12483.

²(R.S.) ed. Rich Jones.

³There are several sets: see Hale, *Domesday of St Paul's of 1222* (1858), Camden Soc. vols. LIII and LV: *Archæol.* LV. 282. For the method of visitation see the Statutes (Ed. Sparrow Simpson, p. 96).

Introduction

The following outline of the visitation of the church of Sonning and its chapels will give a sketch of the Acts and their form and contents:¹

Inventarium factum apud Sunning, A.D. MCCXX.

Ecclesia S. Andree dedicanda et reficienda.

[The Vestments: inventory and note of defects.]	
[The Books: do]
[The Ornaments: do]

Uxor Johannis Paucot dedit lapidem ad emendandum altare S. Joannis: et Vitalis vicarius cepit illum lapidem et posuit in altari suo apud Rotescomb.

Vitalis vicarius perpetuus, percipiens nomine vicarie sue obvenciones altaris in argento et linum et lanam et caseum et secundum legatum:² et profert cartam Jordani decani in hec verba. [Charter of appointment follows.] Habet etiam insuper cartam Joscelini episcopi et capituli Sarum de confirmatione et Huberti episcopi.

Sunt ibi Capelle. (1) Capella de Erleg, Thome militis, que est de S. Bartholomeo, in qua ministravit Willielmus Capellanus, qui fecit W. decano Sarum (the visitor) apud Sunning canonicam obedienciam.

(2) Item, est ibi alia capella que est Joannis de Erleg, que est de S. Nicholao, in qua nullus ministrat.

(3) [Sindleshaw with a charter of privileges cited].

(4) Rothescamp...habet baptisterium sed non cymiterium. Nulla terra pertinet ibi ad capellam nisi quantum datum fuit in dedicacione cimiterii. Hec sunt ornameta capelle. . . .

Isti sunt libri Domus quas presbiter solebat inhabitare iuxta cimiterium dirute sunt et confracte. Cancellum renovatum per Vitalem, et deficiunt ibi fenestre, et non est crista super novum opus. Baptister-

¹*Reg. of St Osmund* (R.S.) I, 275. With this may be compared the interesting Acts of the Visitation, by the Dean of York, of his peculiars Pocklington, Pickering and Kilham, 1568-1602, in *Yorks Archæol. Journ.* (1905) xviii, 197-232, 313-341.

²i.e. The second best chattel left at death.

Introduction

ium ligneum et ecclesia discooperta. Et capellanus qui ibi est recipit omnes obvenciones preter garbam: recepit eciam a Vitali duas summas siliginis.

(5) Wokingeham. . . . Oleum et crisma percipit modo apud Rading. Magister Hamo tenet dictam capellam de dono Ricardi decani simul cum capella de Sandhurst, reddendo unam marcam decano et duas libras cere ecclesie de Sunning in festo S. Andree: et reddit dictam marcam ad pascha et ad festum S. Michaelis. Terram ecclesie tenet Radulfus Ruffus, et dum vixerit tenebit secundum cyrographum confectum coram justitiariis domini regis itinerantibus: quod cyrographum est. . . .

Item, est ibi capellanus annuus Philippus nomine qui reddit M. Hamoni pro dictis capellis decem marcas per annum.

Isti sunt libri. . . .

Debet unam marcam decano singulis annis per septennium ad fabricam: termini solucionis decem marcarum pascha et festum S. Michaelis. Hec sunt ornamenta. . . .

(6) Herst. . . . Non est capella dotata aliqua terra neque vicarius mansionem habet in fundo ecclesiastico quia capella fundum non habet. Johannes qui tenet capellam habuit cartam Jordani decani et capituli, et tradidit eas in manum A. decani, et ipse retinuit eas et imposuit ei firmam decem marcarum, que videtur ei intolerabilis. Item, suscepit ordinem subdiaconi et diaconi ad titulum illius ecclesie. Item, est ibi capellanus annuus Nicolaus nomine.

Hii sunt libri. . . .

Hec sunt ornamenta. . . .

Nulla terra pertinet ad capellam. Infra ambitum cimiterii est parvum horreum in quo preceptum est vicario quod reponat decimas suas. Campanarium decedit. . . . Baptisterium marmoreum bonum.

(7) Sandhurst. . . .

(8) Edburgefild. . . .

[Grant to Sunning recited.]

[The reeve and tenants at Sunning sworn as to their holding.]

Introduction

[Charters inspected and confirmed and further documents.]¹

* * * * *

Memorand. de actis per Willielmum decanum Sarum apud Sunning, prout infra sequitur in hoc folio et sequenti.

Acta in Capitulo quod Willielmus decanus Sarum tenuit apud Sunning, anno gratie MCCXXII^o, feria sexta proxima ante festum beati Martini.

W. decanus invenit plures sacerdotes ministrantes in parochia sua de Sunning, quorum nullus fuit vel sibi vel alicui de suis presentatus. Requisitum fuit ab illis per quos et sub quibus ministrabant, quod non poterant ad decanum accedere, quia longe ab eis agebat, et petierunt quod modo possint ipsi suos capellanos presentare, et capellani obedientiam et fidelitatem jurare. Decanus annuit dummodo hoc fieret sub probatione et ordinis et literature.

Vitalis, presbiter, vicarius perpetuus de Sunning, presentavit capellanum quem secum habet, nomine Simonem, quem modo retinuit usque ad festum S. Michaelis. Requisitus idem Simon de suis ordinibus, dicit quod apud Oxoniam recepit ordinem subdiaconi a quodam episcopo Ybernie, Albino nomine, tunc vicario episcopi Lincolniensis. Item ab eo recepit ordinem diaconi. Item ordinem presbiteratus ab Hugone modo Lincolniensi episcopo, transactis quatuor annis. Probatus fuit de evangelio dominice prime in Adventu, et inventus est minus habens, nec intelligens quod legeret. *Item* probatus fuit de canone missæ, *Te igitur, clementissime Pater*, etc. Nescivit cuius casus esset *Te*, nec a qua parte regeretur. Et cum dictum esset ei, ut diligenter inspiceret que pars posset competentius regere *Te*, dixit quod *Pater*, quia omnia regit. Requisitus quid esset *clementis-*

¹Here follow other visitations. The work at Sonning is resumed later in 1222, at p. 304.

Introduction

sime, vel cuius casus, vel qualiter declinaretur, nescivit. Requisitus quid esset *clemens*, nescivit. Item, idem Simon nullam differentiam antiphonarum novit, nec cantum ymptorum nec etiam de illo *Nocte surgentes*: nec aliquid scivit de officio divino vel psalterio cordetenus, memoriter scilicet. Dixit etiam quod indecens ei videbatur quod probaretur coram decano, cum iam esset ordinatus. Requisitus super quo fuisset quando ordinem presbiteratus accepit, dicit quod non meminit. Sufficienter illiteratus est.

[Wokingeham, chaplain approved and not examined.]

[Herst, chaplain young, ignorant, examined, refused to reply, and was suspended.]

[Erburghfeld, chaplain examined, totally ignorant, cannot read or sing: an old priest also examined, incapable and debarred from ministering.]

[Sandhurst, chaplain cannot answer questions or sing.]

[Rotiscamp, the same sort of chaplain.]

Preceptum est Vitali ut bonos capellanos inveniat et ibi et apud Sunning, vel decanus capiet beneficia in manus suas.

The Acts of the visitation of a cathedral chapter or of a monastic house are much more restricted. All takes place in one spot and concerns a relatively small number of people. Moreover there is followed, as a rule, a more definite plan of proceedings; which, though apparently resting on custom only, is found in many places in a fairly uniform scheme. The general course of a capitular visitation may be seen from an outline of the full acts of the visitation of the cathedral of Chichester by Bishop Robert Rede in his first year, 1397, as recorded in his Register.

The Bishop at his arrival on June 4 at the west door of the cathedral was solemnly received by the cathedral body; a respond was sung and the Bishop was censed by the Dean and Treasurer. Then all proceeded to the High Altar, where the Bishop prostrated himself, the Dean said a Collect, and the kiss of peace was exchanged between the Bishop and the Dean and canons. After a sermon an adjournment was

Introduction

made to the Chapter House, where the Dean certified that he had duly according to the mandate cited the persons concerned to the visitation. Then some of the dignitaries made their oath of canonical obedience; the titles to benefices and letters of orders were exhibited; and the Dean and residentiary canons were examined by the bishop as to matters calling for reform. Eight points were brought formally to the bishop's notice, besides one small point of ceremonial. There was some reluctance about the oath-taking: the point was further discussed at an afternoon meeting on the same day, and the oaths taken by the rest at an adjourned meeting on June 6. The main proceedings were continued on July 9, when the schedule of the cathedral body was given in to the Bishop, and the Vicars were sworn and examined: they had nothing to depose. So the visitation ended; and the Bishop went on to visit the clergy and people of the city of Chichester, being under the Dean's ordinary jurisdiction, and therefore visited in conjunction with the cathedral and not in the usual way as a normal part of the diocese.

This visitation was unusually simple. It is more common to find the process complicated by further proceedings. Perhaps there is more formal inquiry, and articles are issued: perhaps there are more defects, and consequently directions or injunctions are issued for their reform: perhaps the bishop does not himself perform the visitation (or some part of it), and a commission therefore is issued to enable others to act for him: perhaps there is difficulty in securing the presence or representation of those subject to the visitation, and therefore they have to be specially cited, and perhaps excommunicated for their contempt: then, it may be, their proxies come forward and are examined and allowed, and then the excommunication is removed. Perhaps again there are legal disputes in process and these blocked by appeals to Rome; or the defects are personal and certain individuals have to be dealt with. Such are some of the complications which come in at times and increase the business and the bulk of the records and documents.¹

¹See a series of visitations in *Bishop Rede's Register*, ed. Deedes (for the Sussex Record Society viii), part i, pp. 98-130.

Introduction

We pass now to consider the orders which result from a visitation, directive as to future reform. These may be Injunctions, which properly speaking are orders given for the enforcement of what is already enforceable. If on the other hand the bishop's requirements go beyond what he already has authority to enforce, he must, strictly speaking, obtain sanction for them. He may bring them before his synod, and so bring them out with synodical sanction as Constitutions for the diocese: or if he is dealing with a chapter or college which has some measure of independent status, he may obtain the consent of the body, and they will then become Statutes.

These three terms, Injunctions, Constitutions and Statutes, are not always used strictly, nor are they confined necessarily to documents which are the outcome of visitation; but the distinctions above drawn hold good, apart from the terminology; and it is important to lay hold of them.

The earliest extant injunctions belong to a monastic visitation. When St Hugh of Lincoln visited the priory of Nuncoton he gave the following orders.

1. *Advertentes igitur multitudinem monialium ampliore quam sustinere valeant domus illius facultates, habita deliberatione, statuimus cum consensu Magistri Priorisse et conventus, quod congregatio monialium de cetero trigintarium numerum non excedat, sororum numerus sub denario concludatur, duodecim fratres conversi ad officia ruralia sint ibidem exercenda.*

2. *Magister capellanus cum duobus capellanis tantum ad divina deputentur adimplenda.*

3. *Nulli vero religionis habitus in eadem domo tribuatur donec minutus fuerit presens conventus ad numerum pretaxatum, nisi propter manifestam domus utilitatem, et hoc ex speciali licencia dioecesani.*

4. *Sigillum domus sub custodia Magistri Priorisse et monialis ad hoc communiter electae, cuius religio fuerit et discrecio approbata, sub clavi triplici reservetur: nec ali-*

Introduction

quod scriptum inde signetur sine consciencia tocius capituli vel maioris vel sanioris partis eiusdem.

5. Redditus omnes, instaure, proventus quicunque singulis annis redigantur in scriptum, quod Prioris et Subprioris et ceteris quatuor de melioribus et prudentioribus, a toto capitulo vel maiori ac saniore parte communiter electis, tradatur custodiendum.

6. Magister et procuratores domus totam pecuniam domus in denariis vel huiusmodi ex quacunque causa domui suae provenientem, cum coram eisdem numerata fuerit, sub sigillo Magistri signatam ipsis tradent: quam eedem ad negocia domus expedienda, quociens necesse fuerit, et quantum opus fuerit, sub fidei testimonio tam Magistri quam aliorum sine difficultate liberabunt: et residuum sigillo Magistri signatum iterato reponent.

7. Singulis autem mensibus eedem sex compotum audient de simplicibus eiusdem domus expensis.

8. Et quoniam abdicatio proprietatis professioni religiosorum est annexa, firmiter inhibuimus ne qua vel quis in eadem domo post susceptum religionis habitum aliquid proprium habere presumat, sed sint eis omnia communia.

9. Eodem tamen pane tam moniales capellani fratres et sorores quam hospites vescantur, et potum habeant eundem; excepto quod infirmorum necessitati prout opportunum fuerit delicatius provideatur.

10. Quia vero per frequentiam secularium quies religiosorum turbari solet, prohibuimus ne vir vel mulier recipiatur in habitu seculari moram facturum in domo memorata, nisi forsan hospitalitatis gracia quis ibi pernoctaverit.

11. Item ne quis vel qua, sive secularis persona sive religiose professionis aliunde veniens, cum sola moniali solus vel sola loquatur, sed honesto testimonio tali quod sinistra careat suspicione, et cum licencia secundum regulam suam ab hiis que presunt obtenta.

12. Preterea quia religiosis et presertim in sexu muliebri discurrere vel vagari modis omnibus est inhonestum, constituimus ne soror vel monialis apud grangiam moretur causa nutrimentorum animalium vel alia qualibet occasione.

Introduction

13. Moniales eciam causa visitandi proximos aut parentes nullatenus extramittantur ex earum sola voluntate vel levi qualibet occasione; nec tandem ullo modo sine Magistri et Priorisse licencia speciali et maxima et cognita necessitate.

14. Quia simoniaca pravitas plures in errores et interitum adduxit, animarum saluti providere volentes districte prohibuimus ne vir vel mulier pro pecunia vel re qualibet temporali recipiatur unquam ibidem ex pacto.

Sub anathematis interminatione precipientes quod omnia premissa salubriter a nobis constituta firmiter ab omnibus utriusque sexus in eadem domo servantur imperpetuum.¹

These are the first of a long series of extant injunctions given as the result of the visitation of religious houses. It extends down to the period at which the Reformation documents begin; and in Vol. II, Nos II and VI, we have the latest of the series, in some injunctions for St Mary's at Worcester, and others for the notorious Augustinian house at Wigmore. Injunctions for a diocese were not so common: matters of small importance were dealt with on the spot or by the usual processes of the courts: matters of greater importance were embodied in Constitutions, and published in that form by the bishop with the concurrence of his diocesan synod or by the metropolitan with the concurrence of the provincial synod. There is a long series of such Constitutions both diocesan and provincial, made either in conjunction with, or apart from visitation, ranging from the middle of the twelfth century onward,² but belonging for the most part, so far as diocesan Constitutions are concerned, to the thirteenth century. The Constitutions of the Archbishops of Canterbury are well known from their forming, together with the Legatine Constitutions of Otho (1237) and Otto-

¹Dugdale, *Monast.* v, 677.

²The earliest extant example is a curious document issued by William FitzHerbert, archbishop of York (1153-1154), with the consent of his chapter, which deals with two points, the care of churchyards, and ecclesiastical dilapidations. See Wilk. *Conc.* ii, 425. The rest of the series is to be found for the most part also in that collection.

Introduction

bon (1268), the basis of Lyndwood's *Provinciale*. Prescriptions when published in this form, whether as the outcome of visitation or not, belong rather to the category of canons than that of injunctions, and therefore need not be discussed here. Injunctions, proper, for a diocese or province are not forthcoming until episcopal registers have become available. The earliest set to which reference can be made is that issued by Walter Gray, archbishop of York (1215-1256), to the province at his visitation, perhaps in 1250. The whole seems not to be extant in his Register or elsewhere, but parts of it are found elsewhere dealing with two points in dispute between parson and people, (i) the provision of the necessary ornaments of the church and property of the benefice, and (ii) the method of levying tithes and other church dues.¹ The document is called at the beginning a *Decretum* and is referred to later on as a Constitution,² so it is at best a dubious example of Injunctions.

For a clearer example it is necessary to turn to a document which represents the dealings of the vigorous friar, Archbishop Peckham, with his own diocese of Canterbury, in the form of eight "articles" enjoined on all rectors, vicars and curates under his authority in 1287.

1. Primo quod faciant ecclesiastica officia cum reverentia et decentia qua poterunt per honestos ministros opportunis temporibus continue celebrari.

2. Secundo quod provideant fideliter gregi sibi commisso in spiritualibus, utpote in predicatione Verbi Dei et sacramentis ecclesie dispensandis, et specialiter in confessionibus audiendis: et ubi non sufficiunt ad hoc, vocent in sui adiutorium viros sanctos ad hoc specialiter deputatos.

3. Tercio quod pauperibus et egenis precipue cure sue in corporalibus necessitatibus provideant iuxta quod sufficiunt ecclesie facultates, saltem de his que supererunt suis necessitatibus et ministrorum suorum: et hospitalitatem eciam servent prout dictant canonice sanctiones.

¹Gray's Register (Surtees Soc.) p. 217.

²Compare in Gray's Register a reference to an earlier Constitution of 1228, *ibid.* p. 20.

Introduction

4. Quarto quod nullum ineant contractum clam vel palam cum quacunque litterata vel illitterata persona in quacunque curia que possit in temporalibus vel spiritualibus preparare preiudicium successoribus eorundem quominus proseguiri valeant ecclesie sue iura.

5. Quinto quod edificia rectorie vel vicarie in statu decenti conservent prout sufficiunt ecclesie facultates.

6. Sexto quod bona ecclesie contra ius commune alienata et libertates eciam quascunque secundum deum et iustitiam revocare teneantur.

7. Septimo quod bona et iura ecclesie sibi concesse pro viribus absque alienacione et detrimento quolibet notabili studeant observare.

8. Octavo quod fructus ecclesiarum suarum non vendant simul et in summa sine nostra licencia speciali, quoniam huiusmodi venditio, firme similis, omnia evacuat officia pietatis, et facit decimas nundinales que debent in domo dei pauperum necessitatibus providere.

Item, istos articulos scribi precipimus in qualibet ecclesia in missali vel alio libro potiori palam lucide et aperte, ut frequenter occurrant memorie ministrorum: et visitantibus ostendantur. Facientes aliter graviter puniantur.¹

For the rest, injunctions of this nature are rare: the more formal Constitutions for the most part took their place during the thirteenth century, which was the formative period: in the two succeeding centuries there was less to define or enjoin. Whatever was necessary was done for the most part by provincial Constitutions; and ordinary diocesan visitations had but to see the existing rules carried out, to enforce them rather than to define further.

When the diocesan visited his Chapter, the visitation might again issue in Injunctions: but specimens of these belonging to an early date have as a rule not survived. Serious reforms needed to be effected by Statutes made with the Chapter's consent; and these, being analogous to the Constitutions, were placed on record and remained as the governing rules of the body, while the mere injunctions, enforcing already existing rules, dis-

¹*Wilk. Conc.* ii, 128, from *Peckh. Reg.* p. 127^v.

Introduction

appeared. Moreover, other Statutes were made independently of visitation, and many belong to the twelfth century, a period when as yet the bishop's visitation of the Chapter was unknown. No earlier document arising out of a visitation can be cited than the Injunctions of Walter Gray mentioned above, which concerned the Chapter as well as the diocese of York: and this document, inasmuch as it was put out with the Chapter's assent, might be more strictly said to belong to the class of Statutes than that of Injunctions.

No earlier specimen of Injunctions proper given by a diocesan to his Chapter (in a secular foundation) can at present be cited than those of Langton for Lichfield Cathedral in 1300. They are well known from having been printed by Wilkins.¹ Less familiar are those given by Grandisson at Exeter in 1328. The visitation is ended by a long Decree which rehearses some of the general (as distinct from personal) shortcomings which have been revealed, and gives a number of injunctions which may be summarized as follows:²

1. Canons must attend the offices at which they are required to be present as a condition of receiving their dividends: but no change is made in the recognized exceptions to this rule.

2. Those who are priests already must take their turn in the performance of the Mass at the High Altar and of the Canonical Hours. Others are to be ordained priests within a year if they wish to have their dividends, unless they are excused in one of the recognized ways.

3. All Vicars are to attend all the Canonical Hours. Those who are paid to celebrate for the departed must perform their duty faithfully, or be superseded. They are to avoid taverns and all disorderly behaviour.

4. The defects in some of the Church books are to be made good, and the books to be submitted to the bishop for his approval.³

¹Wilk. *Conc.* ii, 256. These, being corrective of abuses and not concerned with new points, are issued by the bishop on his own authority, and are simply injunctions.

²*Reg. Grandisson* (ed. Randolph) i, 436.

³One result of this was the drawing up of the Exeter Ordinal of Gran-

Introduction

5. The pause at the half verse and between the verses in the singing of the Psalms is to be better observed: and more care is to be taken to ensure unity in all the singing.

6. The books are to be made to agree with one another both in words and music.

With this summary we may end the series of specimen documents, drawn as far as possible from the earliest available English sources. In the fourteenth and fifteenth centuries visitation proceeded on lines of routine and documents are fewer and formal. This is especially the case with diocesan visitation, where bishop and archdeacon followed a constant course of inquiry and had normal means of correction. It is less the case with the visitations of chapters and monasteries: because these came at intervals, the inquiries often had regard to special defects, and the method of correction was by a formal document adapted to the occasion and not some normal process of the courts. Hence the bulk of the documents belonging to the later pre-Reformation days concern chapters or monasteries, and by far the commonest are the sets of injunctions for the religious houses.

§24

We now approach the Reformation period with its documents: and inquire how much was visitation being actively exercised before the new movement influenced it. The most striking point which emerges is that Archbishop Lee was visiting the religious houses of his diocese and the Cathedral Chapter of York when the Royal Writ of Sept. 18, 1535, was issued which suspended further proceedings in view of the coming Royal Visitation.¹ He had dealt with the chapter disson, now printed by Canon Dalton for the Henry Bradshaw Society.

¹This was the normal proceeding when any superior jurisdiction, e.g., that of the metropolitan, superseded the ordinary.

Introduction

and issued six injunctions or "decreta": he was in the middle of his visitation of the religious houses and had appointed a commissioner to finish that part of the work and to carry on the visitation of the diocese in general.¹ This Royal Inhibition was general throughout the country, and it may be taken as the dividing line between old and new so far as visitations are concerned.² Simultaneously Cranmer had been visiting first his own diocese; and then by his commissary, the diocese of Norwich, where Bishop Nix was in trouble. In that diocese the visitation at any rate of religious houses had been kept up till the end, and Bishop Nix himself had been diligent in that respect.³ Thereupon came the beginning of a metropolitical visitation of the Southern Province: but this, like Lee's activity, was cut short by the Royal Inhibition. This was no new move, for Warham had visited five years previously when Wolsey's death brought his legatine authority to a close. Morton had carried on the plan of metropolitical visitation down till nearly the end of the fifteenth century⁴; so in spite of an interval of between thirty and forty years, the process went on fairly continuously. In the Northern Province there had been at any rate one metropolitical visitation, for Archbishop Savage visited Durham *sede vacante* in 1501.⁵ The ordinary diocesan visitation was kept up even more continuously, and Cranmer found that the dioceses in his province were being duly visited by their diocesans.⁶ In all branches therefore

¹See the documents printed from his Register (ff. 93^v and following) in *Yorks Archæol. Journal*, Part LXIV (1901) pp. 424 and ff. Lee began in June, 1534, shortly after his enthronement in person, but his Commissary had begun a special visitation of Ripon in the previous year. See *Mem. of Ripon* (Surtees Soc.) ii, 167.

²This visitation was expected to be finished by Aug. 1. *Letters and Papers of Hen. VIII*, vol. VIII, p. 375.

³See the *Visitations of the Diocese of Norwich 1492-1532* edited by Dr Jessopp for the Camden Soc. 1888.

⁴Hook, *Lives* v. 458.

⁵See the Acts of this visitation in *Eccl. Proc. of Bp. Barnes* (Surtees, vol. 22) Appx I.

⁶All this emerges from the documents of the quarrel of the bishops of London and Winchester with Cranmer about his visitation. Strype [*Cranmer* i, 46 (Ed. of 1840)] made a mis-statement (derived from Stokesley) that

Introduction

we are justified in saying that visitation was being carried out down to the time when it began to assume a new significance.

§25

The Royal visitation of 1535 introduces a new form of visitation; or to speak more accurately, it signalizes the exaltation into a position of supreme importance of a method of visitation which had hitherto held only a very small position. Hitherto the Royal Supremacy, while it had shown itself in varying degrees of operation in the history of the English Church, had never shown itself in this form. The Crown had been visitor of the Royal Peculiars¹ and had excluded episcopal visitors from them. It had also restricted archiepiscopal visitation when the King in 1376 directed the Archbishop of York to refrain from his attempt to visit the diocese of Durham.² But actions such as these were very different from Royal visitation as practised by Henry, Edward or Elizabeth, in which the jurisdiction of the Ordinary was suspended by inhibition so that the Royal Visitors should have the whole jurisdiction in their hands. Great as had been the authority of the Crown, the King had hitherto never attempted this degree of intervention. To find a parallel one must go to France where the *Parlement* of Paris had recently been exercising a close supervision over church affairs of every sort, and had sent its commissaries to visit Religious Houses.³ The French action belongs to the great days of Gallicanism: and similarly the English action was only begun after the anti-papal

there had been no metropolitical visitation for a hundred years, and this has often been repeated. See the documents, *ibid.* ii, Nos. xiv and xv. Compare the Lincoln visitation mentioned by Layton in 1535. Wright, *Letters*, 94.

¹For an early visitation of St George's, Windsor, by the Chancellor in the King's name see Wilk. *Conc.* iii, 132, of 1378.

²Above, p. 86.

³Imbart de la Tour, *Les Origines de la Reforme*, i, 117-121.

Introduction

legislation of 1534, and the new assertion of Royal Supremacy.

Visitation by the authority of the Pope had in previous days alone run to such lengths. The ordinary legatine authority carried the legate far, and when more was needed, e.g., when Morton desired to reform the exempt Religious Houses in 1489, special bulls opened every door to his entry.¹ In earlier days, too, papal visitors had been not unknown figures at the convent gates. Now that those days are over the King must exercise no less a supervision, to see order kept and spiritual duties done in every ecclesiastical sphere: and Parliament in 1533 expressly transferred from the Pope to him the power to visit exempt Houses. The Royal Visitation is in fact a natural outcome of the new condition of things, and one that is not nearly so questionable an outcome as some others which will emerge in the troublous days of change before the results of the emancipation of the English Church from the papacy had been brought to maturity. It was in full operation only at intervals between 1536 and 1559. The visitatorial power of the crown has, no doubt, been exercised since that period, but not in the same degree, nor in such a way as by a formal visitation to supersede episcopal authority.

The first Royal visitation was planned in 1534, and Crumwell as Chief Secretary with Tregonwell and Bedyll were appointed visitors:² articles were drawn up by Dr Layton,³ and preparations made, which for the moment came to nothing. In the following January the like commission was issued to Crumwell alone:⁴ others were to act as his surrogates: but Layton, Bedyll, Tregonwell and their companions had already for some time been prosecuting the visitation of the Religious Houses either formally or informally.

¹Wilk. *Conc.* iii, 630. Cf. the bull for Wolsey in 1524, *ibid.* 703.

²Gee and Hardy *Docs.* p. 256. But this is placed by Gairdner in 1535. *Letters and Papers of Henry VIII*, viii, 23.

³Wright, *Letters* (C.S.) p. 157, belonging to June 4, 1535. *Ibid.* viii, 311.

⁴*Letters and Papers of Henry VIII*, vol. viii, p. 24. Ap Rice had been appointed Clerk and Registrar to such commissioners in Sept. 1534. *Ibid.* vii, 474.

Introduction

The course of events in the early half of 1535 is not clear: but Crumwell had meanwhile become "Vicegerent of the King in all ecclesiastical causes, his Vicar General and Official Principal": his agents, Layton, Legh and the rest, were carrying on their work with the monasteries, inquiring according to the Articles and administering Injunctions:¹ Layton and Tregonwell were also busy at Oxford and Legh at Cambridge.² Soon the visitation was to be extended to the dioceses, cathedrals and the clergy in general. The monastic visitors now became general visitors on Crumwell's behalf. Legh and Layton were entrusted with the North,³ Tregonwell with the South-West, John Vaughan with Wales. Some part of the South and Midlands⁴ was also visited incidentally by the two former. This general visitation was inaugurated by the King's writ of Sept. 18 inhibiting the exercise of ordinary jurisdiction during the period of Royal activity⁵: but for the moment little was done, as the visitors were too busy revising their work with the monasteries, so as to have the case against them ready to present to Parliament in February. Meanwhile Tregonwell gave some injunctions to the Chapter of Salisbury Jan. 8, 1535-6 as commissary for the dioceses of Salisbury, Exeter and Bath and Wells.⁶ Legh and Layton in their northern tour visited on Jan. 11 the Archbishop of York, and gave him some injunctions, which they thought to be so good that they wished Crumwell to base on them a set of injunctions for all the bishops.⁷ Legh's visitation of the diocese was postponed till later and meanwhile because of the delay the President and Chapter at Ripon were favoured with leave to exercise their jurisdiction

¹Wilkins, *Conc.* III, 783 and Pocock's Burnet IV, 207.

²*L. and P.* IX, 117, 118, 138, 233, 238. The Injunctions are *ibid.* p. 224.

³Layton's petition for the work is in Wright, pp. 156, 157, *ut sup.*

⁴e.g. Chichester, *L. and P.* IX, 145, 166. London, *ibid.* X, 124. Lichfield, 137. Legh at Ely. *L. and P.* IX, 253. For Vaughan in Wales, see *ibid.* X, 75, 160, 195, 313.

⁵Wilk. *Conc.* III, 797. Above p. 117.

⁶Dayman and Jones, *Statutes*, p. 102. Further traces of Tregonwell's work in the West are to be seen at II, 63, below. cp *L. and P.* X, 57, etc.

⁷Wright, 95. *L. and P.* X, 30-34.

Introduction

in spite of the visitation.¹ Meanwhile also Layton and Legh went on to Durham, where they visited the bishop first, then the monastery, and probably the diocese also.² In March, the monastic work being done, Legh issued his summons to York diocese, the visitation took place and was not dissolved until July.³ Thereupon the Archbishop was able to take up again his task of dealing with Christopher Dragley at Ripon as Document No. V shows.⁴ Carlisle had been visited by Legh and Layton in February and March⁵; so the Northern Province was completed, and Wales also had been finished in the spring.

The dealings with the monasteries passed into a new stage when Parliament in the spring of 1536 passed its Act suppressing the smaller houses: and new commissions were issued on April 24 which put the work of carrying out the surrenders into other hands besides those of the previous visitors.⁶ This left Legh, Layton and the rest free to go on with the general visitation: but there seems to have been a pause in the work throughout the summer. Then armed with a Confession of Faith and a set of Visitation Articles the Visitors again set to work. In some cases the diocesan bishops were authorized by the Crown to conduct the visitation. The Bishop of Hereford had such a commission dated July 21, 1536, and he delegated the work to his Vicar General so that it began on Aug. 25.⁷ Similarly the Bishop of Lincoln was authorized to visit, and his chancellor Dr Raynes was engaged in the work in October when the Lin-

¹*Memorials of Ripon*, II (Surtees Soc. 78) p. 257.

²*L. and P.* x, 64, 99.

³*Lec Register*, f. 134^v.

⁴The date given at ii, 25 is corrected by the colophons pp. 28, 29. Further comment on Dragley by the Archbishop at this juncture may be seen in *L. and P.* xii, ii, 300, 415.

⁵*L. and P.* x, 99.

⁶*L. and P.* x, 303.

⁷The Commission is in Wilk. *Conc.* iii, 810, and with it may be contrasted an earlier commission from the Crown issued Oct. 14, 1535, which allowed the bishop to exercise his ordinary jurisdiction in spite of the inhibition of the Royal Visitation, but that only, and not any visitation such as the later document allows. *Ibid.* iii, 797. For the rest see *Foxe Reg.* ff. 7^v-10^v.

Introduction

colnshire rebellion broke out and he was put to death.¹ But for the most part the old hands did the work. Legh was busy in Coventry and Lichfield in August, while Layton was in Norfolk and Ely. Petre was busy in Canterbury and Rochester during September, and Tregonwell again in the West. But the insurrections in Lincolnshire and the North drew them off from this work. They were needed to deal with the captive insurgents: and they do not seem to have returned ever again to the task of visiting the clergy, though Legh, Layton and others continued to contrive the suppression of the monasteries.² Little more was done subsequently. There are signs of the activity of Bedyll and London in Northamptonshire during November: and in the New Year a new man, John Evance, is entrusted with the diocese of Worcester. His dealings lasted during the first three months of 1537,³ and thereafter the main work of the Royal visitation may be said to have been finished.⁴

Meanwhile the second Parliament of the year, which occupied the summer time, was dissolved in July, 1536, having sat for six weeks (June 8 to July 18)⁵; the concurrent convocation had subscribed the book of the *Ten Articles* which was immediately issued with a preface in the King's name. This expounded the duty of the King to the Church thus:

that it most chiefly belongeth unto our said charge diligently to foresee and cause that not only the most holy Word and commandments of God should most sincerely

¹*L. and P.* xi, 238. But London and Bedell had also visited for the King: *Ibid.* xiii, i, 342; xiv, ii, 319.

²When Legh in 1538 speaks of visiting dioceses, he presumably only means the Religious Houses in its borders. *L. and P.* xiii, i, 203, 204.

³See for these statements *L. and P.* xi, pp. 114, 140 [273 belongs to 1536, in spite of the editor's misgivings on p. 717] 166, 185, 188, 534, 581; xii, i, 21, and ii, 484, etc.

⁴The Bishop of Norwich had the inhibition relaxed in Jan. 1537: the Bishop of Durham asked for the same in March. *L. and P.* xii, i, 44, 264. The Bishop of Bangor had received it and had visited on his own account by July. *Ibid.* xii, ii, 109. But on the other hand the belated Worcester was not free till after Feb. 8, 1540. *L. and P.* xv, 67.

⁵The previous session had been Feb. 4 to April 14.

Introduction

be believed and most reverently be observed and kept of our subjects, but also that unity and concord in opinion, namely in such things as doth concern our religion, may increase and go forward, and all occasion of dissent and discord touching the same be repressed and utterly extinguished.

In these terms the first of English Confessions¹ described the Royal Supremacy: they were mild compared with the royal proceedings which the convocation had already experienced, but they represent a familiar point of view. Justinian had claimed no less, and his intervention in the affairs of the Church had been minute and widespread.² Charlemagne had carried through reforms relying on the like claim. In fact, just as the above passage was preliminary to the sending of the first Royal Articles (Doc. 1) by the hand of the visitors, so a similar passage from Charlemagne had introduced the sending of his *Missi* or commissioners with 82 *capitula* to visit the clergy and people of his empire.

Placuit nobis vestram rogare solertiam, o pastores ecclesiarum Christi et ductores gregis eius et clarissima mundi luminaria, ut vigili cura et sedula ammonitione populum dei ad pascua vitae aeternae ducere studeatis etc. . . . Ideo magno devotionis studio ammonendi et adhortandi sunt immo compellendi ut firma fide et infatigabili perseverantia intra paternas sanctiones se contineant; in quo opere et studio sciat certissime sanctitas vestra nostram vobis cooperare diligentiam. Quapropter et nostros ad vos direximus missos qui ex nostri nominis auctoritate una vobiscum corrigerent quae corrigenda essent. Sed et aliqua capitula ex canonicis institutionibus, quae vobis magis necessaria videbantur, subiunximus. Ne aliquis quaeso huius pietatis ammonitionem esse praesumptiosam indicet, qua nos errata corrigere, superflua abscidere, recta co-

¹These *Articles devised by the Kinges Highnes Maestie* . . . are reprinted in Lloyd, *Formularies of the Faith*, 1825, p. xiii.

²Church, *On the Relations between Church and State* (1899) pp. 19 and ff.

Introduction

hartare studemus, sed magis benevolo caritatis animo suscipiat, etc.¹

Henry's Visitors were armed with this book of doctrinal *Articles* and further with the first set of Royal Injunctions² (Doc 1) which not only enforced the previous parliamentary legislation concerning the Church but also promulgated the accompanying *Articles* together with a recent order of the same Convocation concerning the abrogation of superfluous Holy days. The other orders were of a more familiar character aiming at instruction both religious and secular; the securing of the morals of the clergy, and of the maintenance of church property. Two financial orders were meant to encourage the exhibition of scholars at schools and universities, and the distribution of some portion of the church stipend in alms, when the recipient was not resident upon the benefice. The seventh injunction however marked a new departure, for it added to the list of things which the parson was required already by canon law to provide for the church, a Bible both in Latin and also in English.³ This encouragement of Bible reading is important doctrinally: but from the point of view of the theory of visitation the noticeable feature of the document is the taxing of the pockets of the clergy with these three novel financial claims.

The insistence on education is everywhere noteworthy. The injunctions of 1535 for the Religious Houses had ordered a daily lesson of one hour's length in Scripture⁴: the visitors at Oxford had established a number of new lectureships, especially in Greek and Latin, to supersede the scholastic teaching which they abolished.⁵ Latimer at Worcester (Doc. 11) now makes provision for the instruction of the convent in grammar as well as in Scripture. The clergy are to provide themselves with the Scriptures, and before

¹*Capitularia Reg. Franc.* (Mon. Germ. Hist.) p. 53.

²Apparently reviewed and amended by Tunstall, Bishop of Durham. See *L. and P.* xi, 579.

³Later half the cost was thrown on the parishioners, ii, 36.

⁴Burnet iv, 220.

⁵Wright, *Letters*, 70.

Introduction

long they are to be examined in their reading, and given definite tasks to work at. The theological lectures also were instituted for cathedral bodies: the earliest order for them is in the Royal Injunctions for Sarum in 1535-6 as follows:

Itemque singulis quibuscunque ebdomadis bis saltem quidpiam ex sacris literis publice perlegatur, praeter vacationum tempora ab Academia Oxoniensi usitata: cui muneri obeundo eruditus quispiam sacrarum literarum penitus proficiatur, atque ei honestum salarium Cancellarii Sarum ecclesiae sumptibus decernatur. Et ad hanc lecturam omnes et singuli tam huiusmodi ecclesiae Sarum quam civitatis Sarum presbyteri sub poena ab episcopo huiusmodi ecclesiae seu eius Vicario Generali infligenda accedere compellantur, nisi justa et aequa causa sit quam suae absentiae praetextant.¹

The establishment of such a lecture was soon found to be a general feature of the policy of renascence and reform. Parallel with it was the encouragement of preaching: this is assumed in the First Royal Articles: special provision is made for it in 1538, by laying the obligation to maintain quarterly sermons in appropriated churches on the monastery to which they were appropriated.² This phase soon vanished, for in two years' time the monasteries were no more: and the holders of the tithe that they had held were not required to take over the obligation with the money. But in other respects the encouragement of sermons³ together with the restriction of preachers by the system of licence becomes permanently a prominent feature.

¹Dayman and Jones, *Statutes*, p. 102. This set of injunctions is the only one that is available, that emanates from the Royal Visitation earlier than the General Injunctions (Doc. 1). This is the only item of general interest; the other six concern only the cathedral.

²ii, 20. The date is 1538 as the colophon shows. The document is misplaced and wrongly described in error.

³Some move in this direction had been made earlier; for in 1528 a diocesan synod of Ely had ordered that every quarter a portion of the book called *Exoneratorium Curatorum* should be read as an homily to the people on a Sunday, and the whole gone through every year. Wilk. *Conc.* iii, 712.

Introduction

§ 26.

It has been thought well to go thus fully into the history of the first Royal Visitation partly because it was a new departure and partly because its course has not hitherto been clearly described. The future proceedings will not claim so much attention: but it will be well to go quickly over the history of the period, and call attention to current topics that have a bearing on this series of documents.

The Friaries have already been disbanded, and the result of it is seen in Lee's seventh injunction;¹ and one final set of injunctions closes up the tale of the Religious Houses (Doc. vi). It would not be fair to judge of them by this evidence, for the case is exceptional, as the exceptional treatment shows.

The Second Royal Injunctions appeared in 1538, being issued independently of any visitation.² They were in the main modelled on the First, while they formed the model for the later Royal Injunctions of Edward (ii, 114) and Elizabeth (iii, 1). There are evident signs of the attack upon images, relics, lights, and such customs as pilgrimages, which had taken place in 1537; and the attack on symbolism and ceremonial is definitely inaugurated. The "detestable sin of idolatry" begins to loom large in the outlook of the reforming party, and henceforth many injunctions will be issued, which rest upon no other authority than a very meticulous interpretation of the Second Commandment. For the moment the attempt is made, to leave room for some use of symbols, and to allow that it is legitimate so long as the thing is distinguished from that which it represents: but this toleration will not last long, so far as the bulk of medieval symbolism is concerned. At the end of the set of injunctions some coming liturgical changes are foresha-

¹ii, 21.

²Cranmer's mandate for their publication in his diocese dated Oct. 11, 1538, is given at ii, 34.

Introduction

dowed: and in fact two proclamations followed which altered the situation further. The earlier one appeared on Nov. 16, 1538, and was apparently too late in the year to have any influence on the remaining documents of our series belonging to this year.¹ The second came on Feb. 26, 1539: but between the two falls a somewhat important circular sent to the Justices of the Peace in December in order to give further explanation of the preceding directions and remove misconceptions that had arisen about them.² Neither of these has left any trace on our series of documents: for there is a curious gap in the series between 1538 and 1541, for which it is not very easy to account. In the interval, starting with the Parliament of 1539 came the doctrinal reaction, symbolized by the Act of the Six Articles, which lasted during the remaining eight years of the reign. Possibly this set-back was responsible for a lull in visitations: possibly, however, the interval is nothing but the ordinary triennial interval between one visitation and another which now occurs everywhere simultaneously because visitation had taken place uniformly everywhere in 1537 and 1538: or possibly again the interval is merely fortuitous and is due to nothing else but the disappearance of visitation documents for that particular era.

In any case, it is well to note, before passing on, two documents belonging to the period, which are not, strictly speaking, part of the series, but are, nevertheless, closely related. In 1539 there was first a proclamation designed to enforce uniformity; and secondly a set of injunctions or royal orders, not connected with any visitation, which were aimed for the most part against contraband theological literature, the excesses of the Anabaptists, and the mis-

¹Unless it is possible to detect in Shaxton's fifteenth injunction a reference to that part of the proclamation which ordered a distinction to be drawn in sermons between the commands of God and the purely ecclesiastical ceremonies. These injunctions seem to belong to the end of the year, for there is a reference in the fourth to the unfrocking of the Friars.

Voysey's Injunctions on the other hand seem to be anterior to the Second Royal Injunctions.

²For the outcome of these proceedings see Gairdner, *Lollardy*, ii, 335-343.

Introduction

translation and misuse of Holy Scripture, but also dealt belated blows against Becket and his cult.¹

In August, 1541, we meet in our series the beginning of a valuable set of Academic documents, in Cranmer's Injunctions for All Souls College, Oxford. In the colleges of the Universities very various arrangements existed for visitation, depending for the most part upon the direction of the Founder. The Archbishop of Canterbury and the Bishops of Winchester and Lincoln had the chief share at Oxford: the first figures as visitor at All Souls, and Merton, the second at Magdalen, New College, Corpus, St John's and Trinity; and the Bishop of Lincoln at Oriel,² Lincoln and Brasenose. At Cambridge the Crown is now visitor of the greater number of the colleges; but the Bishop of Ely acts at Peterhouse, Jesus and St John's,³ and the Bishop of Lincoln at King's. Specimens of their work will come up from time to time.

Among Cranmer's Injunctions for All Souls there is found one which enforces the new rule recently made by the Act for Leases of Hospitals, Colleges and other Corporations,⁴ by which the individual veto of any member of such a corporation, on questions of leases, grants, and the like, was taken away from him, even though it might have been secured to him by the Statutes.⁵ This expedient opened the way to future spoliation, not so much in the case of the colleges at Oxford and Cambridge, as of other colleges, with hospitals, chantries and the like, which were to fall into the hands of the spoiler between 1545 and 1553.

The remaining documents of the reign afford little comment on the state of the dioceses. At Ely we see the bishop issuing articles or injunctions after receiving the Royal Letter of Oct. 4, 1541, which dealt with Images, Relics, Shrines and Votive Lights. Beyond this we have only Bon-

¹Wilk. *Conc.* iii, 810, 847. The earlier of these is there misplaced.

²Now the Crown is visitor.

³See some account of a visitation of St John's by Bishop Goodrich in Baker-Mayor *History*, 117; and for later visitations, pp. 143, 146.

⁴33 Hen. VIII, c. 27.

⁵See ii, 78, and for the Statute *loc. cit.* p. 57.

Introduction

ner's Injunctions for the diocese of London, which form an interesting contrast to his later documents of 1554. The earlier numbers of this set of injunctions fall into line with the rest of the series of the time, and are closely connected with the Injunctions which Shaxton had given at Salisbury in 1538 and Lee at Lichfield and Coventry in 1537.¹ But Bonner himself seems to be speaking in the 17th and 18th injunctions.

When we turn from the dioceses to consider the relation of the remaining documents of the reign to the state of the cathedrals, though there is no abundance of material, such as might be desired, yet the Injunctions of Heath for Rochester in 1543 are of special interest, because they concern a cathedral, which had been monastic, and has now become secular, and is under a new set of Statutes. The scheme which the new Henrician Statutes inaugurated was for the most part uniform throughout each of the two groups of cathedrals affected, viz. (i) old monastic cathedrals now transformed, and (ii) newly erected cathedrals. Some of the changed plans were short-lived, being soon overwhelmed by more sweeping alterations. Such for example are the adoption of the Sarum Use and the other liturgical arrangements of the Statutes which are handled especially in Heath's Second Set of Injunctions. On the other hand some were lasting; and it will be well in view of the larger number of cathedral documents to take notice of the New Foundations now set up as contrasted with the Old.

The Secular Cathedrals of the Old Foundation had grown in process of time to a certain uniformity: the *personnel* was a body of men, called "canons" from their official position, or "prebendaries" because of their financial privileges, presided over by a Dean; who with the Precentor, Chancellor, and other officers, formed an inner circle of dignitaries within the chapter. In dependence upon this *personnel* was a body of Vicars both lay and clerical, the latter being sometimes dignified

¹Add to the marginal note at ii, 85, that No. 10 is the equivalent of Lee's No. 11.

Introduction

with the title and status of minor canons. Originally deputies of the Prebendaries, they later acquired an independence of their own, and were not unfrequently organized into a separate College, having its own dwellings, common table, common fund, estates, statutes, etc. Besides this body there was further a number of minor officers and servants needed by the church and by the corporate life. The endowment of the Chapter was partly held in a common fund, in which all the members shared under certain conditions of distribution: this was, as a rule, reserved to canons who kept residence: partly also it consisted of separate estates or portions annexed to the individual post and held by the canon who occupied that post: this *praebenda* or prebend was, for the most part, at the disposal of the prebendary whether he resided or not. Some prebends were rich, some were poor; some prebendaries resided and some did not; but increasingly residence, and the sharing in the common fund which went with it, became a privilege which was restricted, so that the residents were few and their share therefore of the common fund was considerable.

The new system which Henry VIII inaugurated was in many ways unlike the old. That had been evolved by a gradual decay and shifting of ideals: the new began as an improvement upon the existing state of things, and was both precise and uniform. A Dean, and so-many prebendaries, form the chapter: there is provision also for a number of minor canons, with two supplementary clergy called Deacon and Subdeacon, or Epistoller and Gospeller: again there are singing-men, and choristers with their Master, who is usually responsible for the organ: there is a grammar-school with grammarians under their Master: there are so many Bedesmen, with more or less plentiful provision for the offices of Subsacrist, Verger, Porter, Belling-ringer, Barber, Butler, Caterer and Cook. The finances are held for the most part in common; there are no separate prebends or individual estates, and therefore there is no financial distinction as a rule between residents and non-residents, except that the fixed sum or "corps" of each prebend is supplemented by "quotidians" or "divi-

Introduction

dends," *i.e.* daily allowances. But all the canons now take their share of the burden of residence, and have to maintain separate households, and keep hospitality: while the Inferior Ministers and boys have a Common Table. The special offices, such as those of the precentor or sacrist, are not here held by the "dignities" nor even by canons, but are laid upon minor canons. There is, however, a Vice dean to act as the Dean's deputy; and a canon has to be elected to serve as Treasurer, and another as Receiver, from time to time. The Minor Canons or Clerks no longer form a corporation as the old Vicars Choral did: but their Common Table gives them a common life and a restricted amount of common finance. The inferiors all receive a fixed salary: if the College has any surplus from its common fund, it is divided among the Dean and Chapter: on the other hand the Chapter may be called upon to make provision for things not included in the original scheme—*e.g.* to appoint a Lecturer in divinity—and may be liable in this way for additional charges.¹

In respect of visitation the difference was explicit. The bishop, as we have seen, had established by degrees his right over all the old chapters, except Hereford; but it was subject to many exemptions and restrictions of more or less importance. In the new model the bishop's right of visitation is secured to him absolutely and without being impaired by any exemptions or restrictions.

These great changes affect not only this immediate pair of documents for Rochester: but an understanding of this dual system of English cathedrals is necessary for the appreciation of many later dealings with the Chapters.

Before leaving the reign of Henry we note that while the first doctrinal pronouncement of the Reformation movement, the *Articles about Religion*, comes into question in the opening document,—the First Royal Injunctions,—and similarly

¹Specimens of the New Statutes may be seen in *Winch. Cath. Doc. I* (Hampshire Rec. Soc.) or Prescott *Statutes of Carlisle Cath.*, or Atkyns, *Gloucestershire*, p. 85. The Statutes of the old model are very various; those which can be easiest consulted are the *Linc. Cath. Stat.* Edd. Bradshaw and Wordsworth. 3 vols (1892-7). There are Henrician Statutes for York in Dugdale, *Monast.* vi. 1200. The Elizabethan Statutes for Westminster Abbey are in Appx. to *First Report of the Cathedral Commission*.

Introduction

the second doctrinal formula, *The Institution of a Christian Man*, appears in this collection immediately on its publication,¹ the third formulary of the series, *The Necessary Doctrine and Erudition*, which was printed May 29, 1543, is not anywhere mentioned. There are however no documents included in this series where such a mention could naturally be expected. The injunctions of Heath were given only a week after its appearance: and the only document which it has been possible to find to fill the four years' space between that date and the Edwardine Articles (1547) is an academic one. It is probably owing to the same lack of documents that we have to wait till the Edwardine Articles before we hear of the English Procession or Litany which appeared in 1544, and the Primer in English of Henry which came out in the year following;² or find any enforcement of the order made by Convocation in 1543 for the reading of a lesson from the English Bible at Mattins and at Evensong.

In 1545 there was a semblance of a fresh visitation which was to deal with Chantries, Hospitals, etc.: and a set of Injunctions was issued.³ But this action was merely part of the plan of suppression which had been inaugurated by the Act, recently passed, for the dissolution of Chantries, Hospitals, and Free Chapels. Only part of this spoliation belongs to this reign: the remainder was left to be the gleanings of Edward's councillors.

One might almost suppose that during all the latter part of the reign the ordinary episcopal authority for visitation was, in practice if not in theory, inhibited by the royal authority. There is no direct evidence of this: but the non-existence of diocesan documents for all this period is remarkable: and, further, it is noticeable that when the Archbishop of York planned a metropolitical visitation in 1545 he obtained Royal letters patent authorizing the plan.⁴

¹ii, 15, etc.

²The Royal Order for the English Litany is in Wilk. *Conc.* iii, 869, and that for the King's Primer *ibid.* 875.

³Wilk. *Conc.* iii, 875. Burnet, v, 222.

⁴Rymer, *Foedera*, xv, 61. Sciatis igitur quod Nos de gratia nostra speciali . . . licentiam damus . . . praefato reverendissimo in Christo patri, etc.

Introduction

On the other hand there is a good piece of evidence of archidiaconal visitation in 1546 to be found in a visitation book of Dr Gilbert Smyth Archdeacon of Northamptonshire acting by his official John ap Harry.¹ This contains complete *acta* of the work done and includes some interesting *detecta*. A chantry priest sits in choir without a surplice more like a serving man than a priest. A curate goes to market in lay apparel. Quarterly sermons are neglected. The reading of the Bible has, for the moment of reaction, become almost a crime, since five men are presented as "common reders of the byble not only unto themselfe but also unto audyence." It is now a cause of complaint that people do not use beads and even discourage the use of them, that some refuse the Holy Water and Holy Loaf, and others break the Lent fast.

This evidence could probably be reinforced by further search among archidiaconal records: and it seems to show that, even if the bishops were doing little or nothing, the more inconspicuous task of the archdeacon was being performed.

§ 27

When we reach the reign of Edward, the care that his father had taken to give a constitutional appearance to his most arbitrary measures is discarded, and no such appearances are kept up. The visitations become frankly methods of introducing novelties; and this trait is at once discernible in the documents of the Royal Visitation which occupied a considerable part of the time between the new king's accession in January, 1547, and his first parliament in the month of November following.² The Edwardine injunctions

¹The Book is in the Peterborough Registry.

²The Inhibition to the Archbishops dated May 4, 1547, is in *Doc. Ann.* no iv, or *Wilk. Conc.* iv, 10, cp. 14. But a few days later the Bishops were authorized to exercise their ordinary jurisdiction pending the issue of letters monitory by the visitors. *Ibid.* 14. Such a letter is given *ibid.* 17.

Introduction

are clearly the outcome of the two previous sets of Royal Injunctions, but they are still more conspicuously an advance beyond them. The current ceremonies and observances are not only decried but curtailed;¹ there are now to be no lights but two upon the high altar, no ringings of bells at Mass, except one summons to the sermon: no processions before the Mass but only a recital of the English Litany by the choir kneeling. No pictures or windows are to be kept that have been connected with feigned miracles, pilgrimages, idolatry and superstition: and already the signs are evident of the coming suppression and spoliation of fraternities and guilds.² The encouragement of learning and study however goes forward when it can be promoted at the charge of other purses than those of the King and his councillors. The Homilies that Cranmer put out in 1547 and the *Paraphrases* of Erasmus are to be provided in every parish, and every Chapter is to inaugurate a Library of patristic theology.³ Other supplementary injunctions not merely interpret cathedral Statutes, but override them;⁴ they alter the scheme and order of services, suppress the sequences, order the choristers no longer to be tonsured, and the canons no longer to wear their black cloth copes, "because it is thought to be a kind of monkery."⁵ Thus the visitation carried out changes, which, whether they were advisable or not, were at any rate based on an arbitrary extension of visitatorial power, and made at a time when episcopal authority was inhibited. The criticisms and opposition of Gardiner in this connexion were amply justified on constitutional grounds.

The policy of superseding the power of the bishops was further developed by the legislation in the first parliament (Nov. 4-Dec. 24, 1547) and the suppression of the Guilds and Chantries already begun was carried to fulfilment. The bishops gradually recovered from the visitors the liberty to

¹For the earlier restriction in 1538 see ii, 38.

²ii, 114-130.

³ii, 136.

⁴e.g. ii, 140, 137.

⁵ii, 161.

Introduction

exercise such powers as were left to them.¹ But even so the Council was not satisfied, and intervened in January and February to abolish further rites and ceremonies:² the effect of these orders is seen in Cranmer's Articles of that year.³ There we note also a reference to the appearance of the *Order of Communion* issued for Easter 1548 as an English form of receiving Communion in both kinds according to the change inaugurated by parliament and convocation.

After the issue of the Prayer Book in 1549 there is no pause in the career of change, as might have been expected: innovation continues, and visitors do not hesitate to supersede the directions of the Book by Injunction. A somewhat mysterious set of Articles⁴ that seems Royal and yet abortive, evidently set the fashion in this respect: and it was followed by bishops in their subsequent proceedings. In the growing disorder the Anabaptists come to the front, and other maintainers of communistic or anarchical views, in the new set of documents that begins in 1550. There are signs also of the Royal Letter of Dec. 25, 1549, by which the Latin service books were called in by order of Parliament and Council.⁵ The principal place in the documents of 1550 is deservedly held by Ridley's Articles and Injunctions: for in early summer, shortly after his translation to London, he made his visitation serve as a conspicuous demonstration in favour of the new ways and against the old. If the mysterious Articles just mentioned were really Royal—and there seems some reason for conjecturing that they represent the *Decreta et Ordinationes* sent to Cranmer on March 4, 1550, with a Royal Writ ordering their publication⁶—then the

¹For the Northern province the relaxation was dated Dec. 6. *Holgate Reg.* f. 14, but inhibition continued through the early months of 1458 in some places.

²*Doc. Ann.* vii, viii.

³ii, 184.

⁴ii, 190.

⁵*Doc. Ann.* xx; below ii, 233, 238, 239, 248.

⁶They are thus described: *quaedam decreta et ordinationes per nos de advisamento concilii nostri concepta et facta secundum formam cuiusdam statuti in huiusmodi casu editi et provisi, quae per latrem praesentium in quibusdam libris papyro impressis huic brevi nostro annexis vobis mittimus.*

Introduction

bishop may shelter himself behind the Royal authority against some of the charges of unwarranted innovation that have been brought against him. But even so, others remain. He seems plainly to have overridden the directions of the Prayer Book: and in his destruction of altars he at the least anticipated authority. Such authorization as the Council could give, and he get from them, for such an act, was not issued till Nov. 24:¹ but it was May when altars were thrown down in the diocese generally, and at the cathedral the altar had vanished on June 11.

Cranmer's dealings with his cathedral are inconspicuous compared with these, and Bulkeley's articles for Bangor are based upon Ridley. But Ridley was soon outdone by Hooper: four-fifths of his articles consist of an anticipation of the coming Articles of Religion, the rest follow Ridley. The injunctions show many signs of genuine zeal and a pastoral heart; but the iconoclasm surpasses all bounds, the overriding of the Prayer Book is indefensible, and the insistence that all the clergy should subscribe his articles marks the beginning of a system of extorting subscriptions, which has since become increasingly discredited.

The prevailing unsettlement had grievously disturbed and desolated the Universities. Nor was security re-established by the news of an impending Royal visitation. On the contrary this was regarded as a premonitory symptom of further spoliation: and the prospective victims set themselves with alacrity to secure what property they could before the spoiler descended upon them. In November, 1548, the inhibition came, containing special clauses to forbid alienations, gifts, appointments, etc. The Commissioners were given by the terms of their commission very ample authority.² The Colleges of Eton, Windsor and Winchester were included in the scheme: the first was entrusted to the Commissioners for Cambridge and the other two to those of Oxford. Several monuments of their

No printed document corresponding to this description is forthcoming: so the mysterious draft articles may perhaps be taken as its equivalent. This writ is in Wilk. *Conc.* iv, 38.

¹Wilk. *Conc.* iv, 65. *Doc. Ann.* xxiv.

²Rymer, *Foedera*, xv, 178, 183. *S.P. Dom.* v, 13.

Introduction

work are extant and are printed below. The Statutes and Injunctions made for Oxford University seem to have perished, but some that were designed for individual colleges have survived (Docs xxxiii and xxxvi). As for Cambridge the opposite is the case: the Statutes for the University survive,¹ and also the Injunctions (Doc. xxxiv), but none for any individual college. Windsor was honoured with two sets of Injunctions, one of Feb. 8, 1550, and the other of Oct. 26 in the autumn following (Docs xxxv and xli). Winchester College had recently been visited in the General visitation of 1547 at the same time as the cathedral, and Injunctions of that visitation form Document xxv. Nothing further is forthcoming now: and perhaps no visitation actually took place. As for Eton, nothing took place at the time, but later in 1552 the Council dealt with some troubles there, without having recourse to Injunctions.² Apart from these particular documents it is only necessary to read Dixon's brief summary of the visitation of the Universities to see what havoc was wrought in the name of reform:³ and if the visitation was less severe than was anticipated, it was at any rate destructive enough to do abiding and irreparable harm.

The documents from Windsor afford a good opportunity of summarizing the Edwardine changes so far as they affected the liturgical arrangements. Some of the greater changes are not emphasized in the injunctions, for they were of general obligation: thus we have no special mention of the suppressed ceremonies, the banished lights, and of other details of universal change. But these points are anyhow conspicuous: and we are grateful to these documents for giving us the rarer opportunity of noting the minor changes, the special provisions, and the points omitted elsewhere. We have two periods to consider, the first that of the

¹See Lamb, *Letters, Statutes*, pp. 122 and ff.

²*P.C. Acts*, iv, 35, 44-7, and Maxwell Lyte, *Hist. of Eton Coll.* (1899), p. 138.

³Dixon, *Hist.* iii, 99-110. The alterations made in the Statutes of St John's led to difficulties in the future and led to a Royal Visitation which was set on foot in 1576. See Rymer, *Foedera*, xv, 762.

Introduction

general Visitation in 1547, the second that of the special Visitation in 1550. There are signs of continuous change going on all the time: but the broad line of separation between the two periods is marked by the issue of the First Prayer Book in the summer of 1549.

The first requirements involve only minor alterations in the rites, such as the addition to the Mass of some collects for the King, and the transformation of all the processions into one uniform recitation of the Litany in the body of the church. The chancel is now adorned with two copies of the Bible, and two more are provided for the nave: the injunctions are hung up in a conspicuous place: a pulpit is erected against one of the pillars in the nave, and a sermon is now preached there every Sunday, while a homily is read in the chancel after the Offertory by one of the minor canons on every Holy-day. No dark figures in choir-copes of black cloth, with amesses helping also to hide their surplices, now fill the choir stalls. The canons and the choir, both clerical and lay, wear their surplices and before long those that have taken degrees will be obliged to wear their hoods. The lay clerks will attempt to wear their surplices over their lay clothes,¹ for they are no longer now of the clergy: but the attempt will soon be ended by an order to them to wear gowns (cassocks), as their tonsured predecessors did: and the precedent will be set which rules choirmen still to-day.

Behind this external change lies a greater alteration: the old college of clergy, acting as priest-vicars, clerks and the like, is in process of transformation into a set of twelve priests (now to be called petit-canons) and fifteen lay-clerks, because priests skilled in singing cannot now be had for the choir and the proportion of lay and clerical must therefore be altered. The earlier order of 1547 is found not to go far enough in this direction: therefore the later orders of 1550 diminish the number of priests to four and increase the rest, who may be either deacons or laymen, to twenty. At the same time the choristers are reduced to ten in number, while better provision is made for their education, both

¹Or possibly no surplice at all. Note 2 at ii, 222, is wrong. See ii, 162.

Introduction

on the spot, while they continue to sing in the choir, and also, for four years after they have left it, at some grammar school.

The changes in the services are still more interesting. In 1547 the Latin books are still in use: but Mattins is now to be at 6 a.m., not earlier; indeed it has been customary not to begin till 7; and at the petition of the petit-canons and clerks this is allowed to continue. Evensong is at 4. There is no mention of the other hours of Divine Service, and presumably they were grouped with the two great services above mentioned. The supplementary services of the dead and of the Blessed Virgin are given up, at any rate so far as the Choir is concerned. Most noticeable of all, and most strange, the choristers are to say Mattins in English before the choir Mattins in the early morning, and similarly Evensong in English before the ordinary Evensong in the afternoon. Presumably these services are to be taken from the *Primer*, and are not a version of the Breviary Services.¹

By the time of the next sets of Injunctions the Latin books have gone and the English Prayer Book is in use. With it has come an attempt to pull up discipline: the old laxity about late-coming is at an end and all are now expected to arrive for the beginning of service and remain till the end.² The services are three: Mattins is at 7 in summer or 8 in winter. Holy Communion or "the service used in the place thereof," which is presumably the ante-communion service, is at 10, with the Litany on the days appointed for it. Evensong is at 4 in summer and 3 in winter. The dean and prebendaries are expected to attend one or other of these daily during residence: but the choir to attend all three. Further there is the attempt to recover frequency of communion: priests are expected to communicate and offer to the poor-box every week; and others every month, either on Sunday or Holy day. Between the morning services on Tuesdays

¹The same forms were afterwards extended to the Universities. Procter and Frere, *New History of B.C.P.*, p. 40.

²But this was relaxed in favour of the dean and prebendaries in the later injunctions of 1550.

Introduction

and Fridays in term time comes the lecture on the Bible,¹ which all have to attend.

There is some interesting redistribution of duties. Lay-clerks are to read the Epistle and First Lesson, Deacons the Gospel and Second Lesson. The Chanter is henceforward no longer a principal dignitary but a petit-canon elected annually² and responsible to the weekly chapter on Saturdays for a list of the attendances at Chapel, and the fines of the absentees. The *Informator puerorum* or Grammar Master, called also the Grandsire of the choristers, is now appointed annually; and keeps school for them and 10 other boys from 6 to 8 in the morning³ and from 12 to 2 in the middle of the day, while the music master teaches them to sing and play instruments at other hours. By the end of 1550 John Marbeck and his companion are no longer needed to play the organ, for organ-playing has ceased: apparently part-music is less regarded, but Latin is required of lay-clerks, perhaps because it is still in use in the choir, but possibly only with a view to the future ordination of the singers to the ministry. The two Chantry priests of Edward IV have become preachers; the rest seem to have been merged in the petit-canons, and their quarters are assigned to the Lecturer. The quarters of the petit-canons are given over to the schoolmasters. For the moment the Lecturer is one of the College, and as such is already housed; his new quarters therefore can be used by the priests so long as they keep commons. But before long it is anticipated that they will be married men and will keep commons no more.⁴

Some of these anticipations were soon to be very rudely upset: but meanwhile the data of this group of documents throw valuable light on a period of rapid transition. While

¹Elsewhere the lecture takes place three times a week, *e.g.* at Lichfield, where Dr Ramridge was sent by the Archbishop as Lecturer in 1548. *Act Book of the Dean and Chapter*, f. 147^v.

²But the later set of injunctions make the office permanent.

³Or when Mattins is at 7, for an hour before and an hour after.

⁴The effect of the disappearance of the commons was soon so pernicious that strenuous orders were given by the Visitor in 1570-1 to the effect that one of the Houses of Common should be restored. See below, iii, 246.

Introduction

there is thus much that presupposes and illustrates the First Prayer Book, it is to be noted that the short-lived Book of 1552 on the other hand finds no mention: Holgate's Injunctions for York Minster fall in the period between the passing of the Act of Uniformity in April and Nov. 1, the date when the use of the new Book became compulsory. The archbishop has the book in view, though there is no direct reference to it. On the other hand he makes direct mention of the *Forty-two Articles*, which were at this period in the making, and were to emerge more definitely a year later.¹

All the last years of the reign were taken up with the crowning and meanest act of spoliation, the confiscation of the Church goods in order to meet the King's "need presently of a mass of money." Ever since the beginning of the reign covetous eyes had been turned in that direction. At Lichfield the Chantry Commissioners came and made inventories, April 11, 1548. Four years later (Ap. 29, 1552) there was a fresh invasion: the emissaries entered the Treasury in the Dean's absence and the next day removed all the ornaments and vestments and sold them for next to nothing, reserving at the same time the best jewels for the King. This was typical procedure: but it was not the end. On May 18 a fresh emissary appeared. He took all the silver censers, the best copes and two mitres: he poured away the Holy Oils, broke the flasks and carried them away with the rest of the spoil.² As time went on and devastation deepened, it had become increasingly easy to identify any ornaments of value with superstitious abuse, and to make an indiscriminating sweep of everything which would fetch money. There is little sign of this to be found in Holgate's Injunctions for his cathedral, unless the cessation of organ-playing was combined with some destruction or sale of the organs. Indeed while the bishops were being robbed no less than the cathedrals and the parishes, for the further impoverishment of the poor and the enrichment of rapacious *nouveaux riches*, silence was the only possible policy, and the fitting accom-

¹ii, 320.

²*Chapter Act Book*, ff. 149, 158^v, 159.

Introduction

paniment of the lowest depth to which the English Church has ever sunk.

§28.

The greater part of the space occupied by Marian documents is taken up by Bonner. In fact after the Queen's Articles of March, 1554, there is nothing available that is not from his pen until we reach Pole's Articles more than two years later. There was no use made of visitation until parliament had undone the work of the previous reign. Even then there was no Royal Visitation but only a set of Royal Articles. It was the irony of the situation that many of Mary's early reactionary measures had to be carried through in virtue of the Royal Supremacy, and some of them even with the title "Supreme Head," which she was, no doubt, eager to drop. The power was well used when it aimed, as it did in these Articles, at the restoration of the impaired authority of the bishops. It was necessary, further, that some direction should be given as to the married clergy: the Act authorizing their marriage had been repealed and a royal proclamation had suspended married clergy from their spiritual ministrations.¹ But more direction was wanted as to the practical outcome of the recent proclamations and acts of repeal, which touched the service-books, the Holy days, the ceremonies, etc.; and the vexed question of the Edwardine Ordinal and its value had to be also handled. These needs were met by the Royal Articles (Doc. XLVII).

When Bonner began his visitation the formal reconciliation with Rome was imminent. Ridley had exchanged places with him in prison, and the diocese of London was to go through a corresponding reversal. The Articles and Injunctions savour much more of the genuine Bonner than his earlier injunctions of 1542, which seem hardly to have been his own: the preface exhibits the rough kindness, and

¹ii, 326.

Introduction

the articles the heavy hand and loud tongue, which were all alike characteristic of him. At the same time he follows in places the language not only of his own previous Injunctions but that of his predecessor¹ Ridley's Articles, and even at times, that of the rubrics of the Prayer Book.² More constantly he goes back to the medieval canon law and to English Constitutions, especially in regard to ornaments; for the main burden of the whole document is the restoration of the medieval position.

The Cardinal apparently made no visitation until he was consecrated as Cranmer's successor (March 22, 1556). As Legate he had held a Council and published Constitutions,³ being duly authorized thereto by Royal Letters Patent of November 2, 1555. They were published February 10, 1556, and covered considerable ground. He had also a year previously issued directions to the Bishops and their Officials. In both of these pronouncements emphasis was laid upon visitation,—in the earlier document as providing the natural way of effecting the reconciliation with Rome in detail, and in the later on account of its general utility. There is naturally considerable reference to both these forms of previous action in the Visitation Articles of the Archbishop. He spread the visitation of his own diocese and peculiars over a considerable time, and there the operation ranked as an "ordinary visitation." He acted apparently throughout by commissaries. The work began at the cathedral on May 18 with a Mass of the Holy Ghost sung at the High Altar by Thornden the Suffragan Bishop of Dover in his mitre and pontificals: a sermon was preached, but otherwise the proceedings were formal and the Visitation was prorogued till Oct. 27. The strict requirements of canon law had been met by beginning the work at the cathedral, and thereafter the Visitation could go forward elsewhere. The diocese was dealt with in May, but for some reason matters moved more slowly in the peculiars. Some of the work was left over into 1557 and even 1558:

¹e.g., in Nos 9, 14, 24, 76, 78.

²e.g., in Nos 20, 21.

³Cardwell, *Doc. Ann.* No. xxxvii.

Introduction

and the second set of Articles (Doc. LIX) seems to belong to the later stages of one and the same visitation rather than to a fresh one. It is interesting at this juncture to note among the Commissions issued by the Archbishop, one appointing Robert Collins Commissary general to visit the town of Calais and to enquire into the "heresies" as well as the (more normal) "crimes and excesses" of the inhabitants there:¹ for within five months this last foothold of England abroad was captured by the French.

In the Province generally the Visitation took a metropolitan form:² in some cases, where information is forthcoming, the diocesan bishop is found to be acting as the metropolitan's commissioner. The proceedings were more noteworthy for the holocausts that they occasioned than for the documents that they have left behind: but an exception must be made in favour of the Lincoln diocese; for that occasioned not only two items in this series (Docs. LIII and LIV) but also a collection of *comperta* preserved by Foxe³ and printed by Strype,⁴ which reveals in interesting detail the steps that were being taken to enforce the Marian system and abolish the Edwardine.

In 1557 the Cardinal sent Commissioners to visit the Universities of Oxford and Cambridge, being Chancellor of both, and in 1558 he visited, also by deputy, the College of All Souls of which he was official visitor. There is little information as to the latest of these actions:⁵ similarly there is little recorded of the University visitation at Oxford except some speechmaking and the solemn exhumation and exposition on a dunghill of the body of Peter Martyr's wife.⁶ At Cambridge the historian is more fortunate: for he can follow in grisly detail the fantastic trial of the dead Bucer and Fagius, the digging up of their bodies and the indig-

¹See the documents in the *Pole Register*, ff. 15, 20, 21, 27-29, 31-34.

²Pole's Articles (Doc. LI) would probably be better described as being for the Province in view of No. 51.

³See Dixon *Hist.*, IV, 593-607.

⁴Strype, *Mem.*, III, II, 164 (No. LI).

⁵Formal documents are to be seen in the *Pole Register*, f. 35^v.

⁶Foxe, VIII, 296, and Strype, *Ann.*, VI, 472.

Introduction

nities and final burning that befell them in the Market Place. These were unusual features of a visitation.¹ There is full information also at hand as to the more normal features recorded in the long *Acta* from which Document LVIII is taken. The Injunctions themselves are worthy of special notice because they give a picture of the Marian scheme of ceremonial, and of the foreign customs which it for the first time introduced to English churches.²

The Durham document (No. LVII) has an interest of its own, partly because it hails from Tunstall, of whose proceedings we know only too little: partly also because the cathedral there holds a unique position as having received statutes from Queen Mary and as being still governed by them. The cathedral body had originally been reconstituted by Henry VIII in 1541: the closing days of Edward VI saw a more violent attack made upon that cathedral than any that had gone before, but the young king's death defeated the spoiler. Mary restored the position, and, under an Act of 1554,³ enabling the Queen to issue new Statutes as her father had done for cathedrals and colleges, a fresh set was issued by the Commissioners and confirmed by the Crown.⁴ Tunstall had a share, no doubt a chief share, in these, and his injunctions touch them at various points.

¹Foxe, VIII, 258-296.

²See the sources quoted at ii. 415, and also an account of some of the proceedings printed at the end of Bucer, *Scripta Anglicana*.

³I and 2 Mary 20.

⁴These statutes are printed in Hutchinson, *Hist. of Durham*, II, 118, but in an incomplete English version. The last chapter defines the Bishop's power of visitation, as in the similar Henrician Code.

Introduction

§29.

The documents of Elizabeth are headed like the Edwardine series by a set of Royal Articles and a set of corresponding Injunctions.¹ These follow closely the lines of the Edwardine precedent: and yet there is considerable difference to be noted. So far as the action is identical, the position is really different: for where Edward was innovating, Elizabeth was restoring a state of things, which had existed previously, and was now shewn by the Marian episode to be again needed. The closing Articles of the set were new. They throw some light upon the recent occurrences of Mary's reign, as well as the new requirements: but the Injunctions are of more lasting value, for they long continued to be a governing authority. The preface of them is significant. There is now no longer, as there had been in the corresponding Edwardine Injunctions, the assertion of the Supreme Headship, for Elizabeth had definitely repudiated it in favour of a more modest title and more moderate claims of Supremacy: and the opprobrious charge of "idolatry" is also dropped, in the spirit of the 51st Injunction. Such innovation as the new orders introduced is seen chiefly at the end of the set of Injunctions: the provision for married clergy (29) and ecclesiastical habits (30) are but a return to Edwardine ways though not to Edwardine Injunctions, as are also the Injunctions that are based upon the Prayer Book and the penal Act that enforced it. But there are many items that are new. Conspicuous among them are the provisions about quarterly sermons (4), about Rogations (19), about Schoolmasters (40-42), about unlearned priests (43), about music (49), and about the control of the press (51), and the two supplementary passages, dealing with the Supremacy and the Altar War.

Similarly when the Visitation, like its predecessor, touched the Cathedrals and the Universities, there was the same blend

¹For the fullest account of this Visitation see Gee, *Elizabethan Clergy*.

Introduction

of old and new elements, the former largely predominating. At the Cathedrals the chief new features were (a) the liturgical directions, notably that ordering an early morning service additional to the provision made in the Prayer Book: and (b) the insistence on behalf of the Crown upon subscription by the clergy to a formula embodying the main features of the newest Settlement of religion.

This Royal Visitation occupied the third quarter of the year 1559. The ordinary episcopal jurisdiction was, as usual, inhibited meanwhile; but ten sees were empty through death, two others by the ejection of Marian bishops who had supplanted Edwardine occupants of the sees, and thirteen more through the deposition on other grounds of Bonner, White, Pates, Bayne, Watson, Thirlby, Goldwell, Morgan, Heath, Scott, Oglethorp, and later of David Pole and Tunstall. Simultaneously provision was being made to fill the vacancies by the consecration of five bishops in December, 1559, four more in January 1560 and three in March, and by the appointment of Barlow to Chichester and Scory to Hereford.

The first action of the new episcopate which we encounter is found in the Interpretations and Further Considerations (Doc. xi): these had considerable influence upon future proceedings and were a fitting result of the restoration of episcopal jurisdiction. This restoration may be illustrated by an outline of the history of the licenses for preaching.

The Royal Injunctions in 1559 restricted preaching to those who were licensed by the Queen, or either archbishop, or the diocesan, or the Royal Visitors.¹ The Bishops decided, in their Interpretations and in their Resolutions and Orders, that the Visitors' licenses should be called in.² All went smoothly then till 1565, when at the Queen's command Parker issued an order to the province calling in the licenses that they might be reconsidered and if desirable renewed.³ A similar order figured in the Advertisements, but it was inconsistent with the earlier one in point of date.⁴ In January, 1567 or 1567-8 the Ecclesiastical Commissioners emphasized

¹iii, 11.

²*ib.* 60, 68.

³*Parker Corr.* ccxxxiii.

⁴iii, 173.

Introduction

this policy afresh,¹ in 1569 Parkhurst did the like;² a further review was ordered by the Canons of 1571,³ and thenceforward the question of license is constantly in evidence. This one point thus may well be taken to illustrate the reorganization which was gradually effected, from the chaotic state of the first months of the reign down to the time when canonical legislation by the Church brings a settled policy.

Similarly the work of visitation had to be recovered by the ecclesiastical authorities; but, once recovered, it ran its normal course unbroken: and the new bishops as a rule took much pains to make this part of their work not merely effective but impressive. Parker made preparations to visit his province in the first half of 1560 and we have several documents illustrative of his work, besides a very interesting set of Interrogatories of an unknown Ordinary which seems to belong to July of that year. At the head of the new archbishop's proceedings stand his directions for the Commissioners that were on his behalf to visit his cathedral. They serve to shew that careful maintenance of the best of the old traditional methods, which was characteristic of him and of other bishops who followed his lead.

The Order to procede in the Visitation.

1. *Furst* the Somners the night before every Session or directlie in the morninge to certefie of all apparannces that shuld be made at that tyme so that the Registers booke be perfectlie made before every sitting.

2. *Item* at eight of the clocke in the morning the Commissioners vppon the towling of a Bell to the morninge prayer shall resorte to the churche and there saye or singe the morninge praier appointed for Whitsondaie onely leaving out the lessons for more tyme to be had for the Sermond. Then saye or singe the letanye wth the hymne *Veni creator* and certeine Collectes.

3. Thes being donne the preacher shall goe to the pulpitte and preache att the moste not past one hower.

¹ See the document in the Appendix, p. 196.

² iii. 207.

³ Ch. Hist. Soc. Edition, pp. 22, 76.

Introduction

4. *The* Sermon being donne, after silence made, the Commission to be reade by the principall Registor. Then the cause of the visitacion to be brieflie declared by one of the commissioners. Then the Questmen to be cauled, and, after Apparannce made and they all sworne, their charge shalbe geuen vnto them by one of the Commissioners, monishinge them to make answeare directlie and articulatelie vppon their othes to every article in writinge or they departe the place.

5. *No* more shalbe taken for the copie of th'articles and Injunctions but ijd. And by no Clarke for the writing of there presentment or answer no more but iiijd. for writing and fynding also cleane paper for the same.

6. *The* Inquisitors thus being chardged shall departe to consider their charge, then the ministers and clerkes shalbe cauled and severallie talked withall towching their ministracions, doctrine, teaching and manners, howe they entred the ministrie by whome and vppon what testimonie. This donne then the Commissioners shall here and determine querells complaintes and controversies great and weightie matters Referringe to the hearing and determination of the most Reverend fater in God lord Mattheue Archebushop of Canturbery, etc.¹

This form represents no doubt the usual procedure of the time², and agrees with old traditional ways. Ten years later Parker modified it at his personal visitation of the Cathedral in 1570.³ The procedure in some respects is more fully traceable in Grindal's *Visitation Book*, which describes his action in 1561.⁴ The work began at the Cathedral on April 17: the Dean and Chapter, with the clergy and choir went in their surplices to the palace to escort the bishop, and brought him thence to the West door of the Cathedral. The bishop, wearing his rochet and chimere, entered there, and they followed up the nave into the choir, where the bishop occupied the Dean's stall during the singing of the Litany. He then preached, and on his return to the

¹*Parker Register*, f. 301.

²Cp. Jewel's proceedings at Sarum, April 6, 1562, in *Holt Register*, f. 143.

³Strype, *Parker*, i, 303.

⁴See Appendix below, p. 190.

Introduction

stall a psalm was sung.¹ Then the procession led the way to the Chapter House and the legal business began. The documents of the citation and other preliminary forms were put in evidence including the schedule of names of those undergoing the visitation. The Dean and the rest in turn professed their obedience to the bishop, who thereupon addressed them on the subject of the visitation and pronounced a sentence of contumacy against those who were absent. An adjournment was then made for dinner at the Deanery, but business was resumed in the Chapter House at 3 p.m. Some discussion took place about the observance of the Statutes, and the Dean and Chapter were told to produce later on their copies of the Statutes together with the Injunctions recently given by the Royal Visitors, and an inventory of all the goods and ornaments in possession of the church since the beginning of Mary's reign. On the next day, April 18, Letters of orders and titles to the benefices, etc., were to be exhibited, and this no doubt was done though the Acts do not mention it. Further, the enquiry and presentment was made of any matters requiring reform: in the morning the Dean and the major and minor canons only were examined, for want of time. Next the minor canons were examined as to their Statutes. The turn of the rest of the staff came in the afternoon. Then the business was adjourned till May 29.

Meanwhile the visitation went on during the four days April 21-24 in four churches in the City; and subsequently four sessions were held for Essex, four for Herts and two for Middlesex. The diocese having thus had its turn, the Bishop returned to the Cathedral on the day appointed. He inspected the Statutes, but was dissatisfied with the failure of the Dean to produce the injunctions and with the imperfect inventory which the Treasurer shewed: and gave them till July 1 to remedy the defects. The "Declaration of Certain Principal Articles" was read² and ex-

¹The opening cited seems to agree neither with the Prayer Book nor with the metrical Old Version at any of the likely psalms, viz., cvi, cvii, cxviii, cxxxvi.

²*Doc. Ann.* XLVI.

Introduction

pounded by the Bishop, and a day was fixed on which everyone was to subscribe to it. Those who had been absentees before were examined now, and the day's work ended. The work was resumed on July 1 by the bishop, and on the 2nd the Vicar General attended and postponed further business till October 6. Nothing of importance was done then, but on December 2 and on four days in the year following, April 9, June 22, October 5 and November 16, 1562, the proceedings continued. The later sessions specially concerned those who had got into trouble, as some did, for refusing subscription. On December 2 the four admonitions (Doc. xxi) were given. On June 22 some injunctions were given for the choir which have not survived; unfortunately, since they concerned the use of the organs and the method of singing.¹ The Order for preaching turns² with the two sets of Injunctions (Docs xxii and xxiii) were given to the Dean and Chapter for their consideration at the penultimate session, and were laid upon them formally at the last. There still remained after all these repeated sessions three obdurate minor canons who would not subscribe: their opportunity for doing so was extended till Candlemas and then the Visitation ended with an exhortation from the Bishop.³

§30.

A fresh section must be devoted to the details of the Metropolitan Visitation of 1560-1563: for it was in itself of special importance, and happily there are somewhat full records of it available in the careful archbishop's Register. Originally

¹Deinde dominus Injunctiones quasdam in scriptis publice proposuit et promulgavit, modum et usum organorum formamque canendi in choro concernentes, quarum copias cantatoribus ecclesie dari decrevit, petiitque ab eis observari. *Visit. Bk.* f. 11.

²This is not printed, but it can be easily imagined by looking at the similar list for York: iii. 352.

³See Visitation Book in the Registry of the Bishop of London, and Strype, *Grindal*, cap. vi, where some further details from the later sessions are noted. The record of the first day is printed below in the Appendix, p. 190.

Introduction

it was to have begun early in the year; but it was deferred from May till September, in order to give the clergy a breathing space.¹ The citations for the cathedral and diocese of Canterbury were sent out on August 19: on September 11, Alexander Nowell, soon to be Dean of S. Paul's, Dr Yale the Vicar General, with Edward Leedes and Dr Stephen Nevinson were appointed commissioners to act for the Metropolitan both at Canterbury and Rochester; on September 17 they began their work at Canterbury Cathedral, armed with the directions printed above. The schedule presented by Dean Wotton shewed eleven prebendaries, six preachers, eleven minor canons (besides Epistoller and Gospeller), one place being vacant by death, twelve lay clerks, eight choristers with their Master, fifty scholars and two masters belonging to the Grammar School, twelve bedesmen, two subsacristis, two vergers, four bell ringers, a manciple, two butlers, two cooks and four porters. After the usual formalities and the reprehension of Turnbull a prebendary and three preachers who were absent and unrepresented, enquiry was made on oath as to the state of the church. The Minor Canons reported that their full number of twelve was not made up except by importing men from the town at a salary of 8*l*. a year: the Subchanter thought there was negligence in coming to service, and some drunkenness and quarrelling among the minor canons. The Bedesmen reported all well, except one who disapproved of the position of the Communion Table. The Bellringers owned that they had rung on "Becket's Even." This seems to have been a survival, like the "*Anime omnium fidelium*" which, as a minor canon said, occasionally slipped out by mistake.

The Vicedean and prebendaries seem to have been more definitely confronted with the Visitation Articles (Doc. xii) than the foregoing lesser officials, and they gave their replies to them in order. There was a general agreement

¹The earliest inhibition is addressed to Hereford, May 17, 1560 (Wilk. *Conc.* iv, 19). Ten days later a general inhibition (*Parker Corr.* lxxx) announces that the opening of it is postponed. Apparently Sandys had already visited on his own account, or was doing so when Parker began. See *Parker Corr.* xc.

Introduction

that the Master¹ and Usher of the Grammar School were unsatisfactory, and that the school was badly managed. Newton a prebendary was reported as being no priest, and Mowbray, a minor canon, as being given to drinking and quarrelling. Beyond these things there was little to be reported except that Pole's arms and Cardinal's hat were still hanging in the church; and little reform suggested except that the Six Preachers should be made to keep turns of residence, so that two were there for four months at a time.

The day following was occupied in the visitation of the Hospital of S. John, when Statutes drawn by the Archbishop were delivered to the Prior, Prioress, Brethren and Sisters of the foundation.² Next the Commissioners dealt with the diocese: the clergy had been summoned to attend with the wardens and either six or four other laymen as parochial representatives: and to be ready to pay their procurations and exhibit their letters of orders, titles, dispensations, etc. The Visitation court was also to be attended by all who had any testamentary business pending. Two sessions were held at St Alphege, Canterbury, each allotted to two deaneries: similarly two sessions at Ashford, one at Sittingbourne; and one at Maidstone for a single deanery, September 19-28. On each occasion a sermon was preached, the formal presentments took place and defaulters were pronounced contumacious. There was, as a rule, some testamentary business to transact, and occasionally some other matter which could not be settled on the spot, so arrangements were made to take it later. A quarrel between Justinian Grigeby and his wife was made up; the wife was ordered to return to her husband, and his mother was admonished to leave them in peace. A more serious case was that of John Mantell of Goodhurst who admitted that he had expounded scripture in spite of being inhibited by the archbishop: and was thereupon suspended. Thus ended the Visitation of Canterbury; on November 11 a Commission

¹Apparently John Twyne soon disappeared and Anth. Rush took his place. See *Parker Corr.* ciii.

²Strype, *Parker*, Appx No. xii.

Introduction

was appointed to deal with the deferred business which remained, over and above what had been done by the original Commissioners in London during October: and one case is entered in the Register as a specimen of the clearing up that was done.

Meanwhile the metropolitan's Visitors had passed on to execute the second part of their task at Rochester. We again have a detailed picture of the doings at the Cathedral. The Dean, Canons, Minor Canons, Choir and Bedesmen were examined on the same articles. Some carelessness was revealed as to the maintenance of the sermons and attendance at Communion: and on October 2 the last day of the Visitation the Dean was ordered to see these defects remedied. Here, too, the school was said to be ill managed and the number of Minor Canons was short. Some complaints of immorality were made by successive witnesses: the case against one of the choirmen broke down before the three days of the visitation were over: but other charges were not so easily repelled, and some business of this sort arising both from the cathedral and from the diocese was left over to be despatched subsequently. Two sessions seem to have been enough for the four deaneries of the diocese, the former at Rochester and the latter at Dartford.

No detailed evidence is forthcoming of the course of the visitation in other dioceses of the province. As a rule there is little but the formal commission entered in the Register, though there is some record of business transacted in the case of Peterborough where again Yale and Leedes acted as the metropolitan's commissioners. Commissioners were also appointed for Coventry and Lichfield (August 8, 1560) and for the vacant dioceses of Gloucester (December 3) and Oxford (April 24, 1561): but as a rule the diocesan bishop was appointed to visit for the metropolitan.¹ This arrangement led to an interesting protest. When Bishop Jewel was commissioned to visit his cathedral and diocese (and the neighbouring Bristol too, being vacant), September

¹So at Salisbury, Bath and Wells, St David's, St Asaph, Bangor, Exeter, Worcester, Hereford. Information is wanting as to London, Winchester, Lincoln, Norwich, Chichester.

Introduction

8, 1560, the Chapter protested that this was an infringement of its rights, and on the following November 9 the metropolitan commissioned two others to do the work in Jewel's stead.¹ The like misgivings seem to have been anticipated at Hereford, where the Chapter's exclusion of the bishop had been more stoutly maintained than anywhere else; accordingly when the turn of that diocese came, the bishop was entrusted alone with the diocesan visitation, but for the work at the cathedral the Bishop of Worcester was associated with him as his fellow-commissioner. The latest diocese of which we have record is Ely, where a visitation, held in August 1563 or later, seems to be part of these metropolitical proceedings (Doc. xxix).

Nothing is known of the Visitation as it concerned Chichester and Lincoln: nor is it clear whether Grindal's visitation in London in 1561 and Parkhurst's at Norwich in the May of that year (of which documents are here included) were taken as the equivalent of the metropolitical visitation or were independent. The same may perhaps also be said of Horne's Visitation of Winchester in 1562. No evidence is otherwise to be had of the metropolitical visitation in those three dioceses.

It must not be forgotten that it was in connexion with this action that Parker made his great enquiry² into the condition of the clergy, the result of which is seen in a valuable set of statistics concerning the clergy and parishes of the province. This lies outside the limits of our enquiry:³ but before leaving this important visitation some attention must be given to the archbishop's proceedings at the Oxford Colleges of which he was visitor.

¹The Bishop seems, however, to have triumphed, for the Injunctions were given by him as metropolitical visitor (Doc. xvi and *Holt Register* f. 127).

²The first enquiry was made November 18, 1560 (*Parker Corr.* xci) and it was repeated to those who had not satisfied the archbishop again on October 1, 1561 (*Ibid.* cxi). The Returns are vols cxxii and xcvi of the Parker MSS at Corpus Christi College, Cambridge.

³See Frere, *Hist. of Engl. Church in the Reigns of Elizabeth and James I.* pp. 104 and ff.

Introduction

§31.

The metropolitan had planned to go in person in May, 1562, because of the trouble that had been disturbing Merton for some time, but at the last moment he sent to Merton three Commissioners¹ instead, two lawyers, Dr Yale his Vicar General and Dr Kennall, and a doctor of medicine, John Warner. At All Souls, which was visited second on May 28, the two former alone were Commissioners, for Warner figured there as Warden of the College. There was nothing but formal business done and the matter was soon over. At Merton, on the contrary, the work, which began on May 26, was strenuous. A few months earlier the Warden, James Gervis, had resigned or been ejected, as a favourer of the Marian policy; and trouble had been brewing ever since. William Hall one of the fellows had headed a body of Gervis' followers and shut the doors against John Man, whom the Visitor sent down to be the new Warden. This was not all. He and four or five others, while outwardly conforming, attending the chapel and communicating, were at heart out of sympathy with the new state of things, and hoping for another change. In view of this, "soon after that the masse was last putt downe by publique authoritie,² Mr Hall with one or two more did hide under a pece of our quere almost all our popishe bookes of service, with divers other monumentes of superstition where they do lie still as yet."³ At the Royal Visitation Hall had conformed, but "since that time he traueiled with a scholar of his owne to perswade him to papistrie." Later his wrath was raised by the Genevan psalms which were substituted for the old Latin hymns sung after dinner on Holy days. On All Saints Day, when he, as Senior Dean, ought to have started the singing, he was absent; and when a brother fellow named Leche started the

¹Their commission is dated May 22.

²*Parker Reg.* f. 323.

³"Reserved as though men hoped for a daie," *Ibid.* f. 324.

Introduction

Te Deum, he rushed in, knocked the book out of his hand and with violent words stopped the singing. These disputes, which were really based upon the religious differences, soon spread to other matters. There were charges made of immorality, slackness in keeping accounts, abstraction of books from the College Library, and so forth. Hall had also usurped a seniority which did not belong to him, and tried to override the fellows who were opposed to him and his four or five confederates. When it was decided that Benyon, after he had been guilty of a cowardly assault with a dagger, should only remain a fellow on his good behaviour, and that the Warden might at any time expel him, Hall wrote against the entry in the Register, *Notandum quod hec omnia que de D. Bynnon hic scripta sunt sunt minus vera*. But the chief offence was the attempt to exclude the Visitor's nominee: and, to make matters worse, in that effort Hall seems to have had support from others beside his usual following. He therefore set about to persuade the college corporately to go to law in order to secure Man's exclusion; but here the main support broke down and only four of his party seem to have gone with him.

The shutting of the door against Man was evidently no mere farce. The horse-keeper of the College was in charge of the situation, assisted by another servant and backed by the scholars and six of the fellows. When the prospective Warden appeared he was assaulted and the Statute book was plucked out of his hands. He almost succeeded in getting through the gate but was then carried back outside and excluded. With such a state of things prevailing, it was evident that the Visitor must intervene both speedily and forcibly; and in consequence a lively picture has been preserved for us to contemplate.

When the Visitor appeared upon the scene, May 26, 1562, the College was assembled in chapel and M. Nicholas Robinson preached an eloquent Latin sermon on the text *Capite nobis vulpeculas* (Cant. ii). The schedule showed fifteen fellows, fourteen scholars, three chaplains, and eight servants, of whom only some were present, thirteen, nine, two and four respectively. All were confronted with the

Introduction

Articles (Doc. xxiv), and sworn to give written answers by the afternoon. On the following day Man was meekly accepted as Warden, and an adjournment was made from the Warden's house to the Common Hall, which served as Chapter House, where the new Warden was sworn. After returning to the Warden's house he was ordered to see that the vacant fellowships were filled up, and that an inventory of the jewels, etc., with a terrier of the property, leases, etc., was made within thirty days. The same afternoon this exordium was followed by its natural sequel, the ejection of Hall from his fellowship and the suspension of Gifford his chief supporter; the rest of the recalcitrant were reserved to the archbishop's judgement; but Brooks the senior fellow, whose delinquencies were financial and moral, was convented and dismissed with a caution. A third day of visitation followed which was devoted to the giving of some verbal injunctions to the Warden and fellows as follows:

1. *Imprimis* ut aliquem alium officarium in locum Will-elmi Hall deprivati assumant.
2. *Item*, ut sese corrigant in vestitu ad magis clericalem.
3. *Item*, ut ne quis duo gerat officia in dicto collegio.
4. *Item*, ut septimanalis convictus computetur per Bursarium hebdomadarium.
5. *Item*, ut unus semel in quolibet anno habeatur generalis computus.
6. *Item*, ut tempus absentandi a collegio diffinitum sit.
7. *Item*, ut tres tantum in medicinis studeant in dicto collegio et non plures.
8. *Item*, ut bacchalaurei depositum declamandi morem reassumant.
9. *Item*, ut statuta et decreta dicti collegii de non recipiendis aut exponendis pecuniis per Bursarios stricte observentur.
10. *Item*, quod statuatur tempus claudendi portas singulis noctibus.

This was apparently the end of the Visitation¹ though

¹Some other details are given in Strype, *Parker* 115. The full documents

Introduction

actually only an adjournment till October was made at this point. The further dealings of the archbishop with Merton that are recorded belong to another visitation in 1567 (Doc. XLIV).

§32.

It has seemed desirable to give a full account of this first Visitation of Parker, because of its representative character, and because of the unusual fullness of the records. The later occurrences must be dealt with more briefly, though indeed Horne's experiences with his Oxford Colleges deserve as fully as Parker's a detailed description.¹

The greater part of the iconoclasm was over by the time when the bishops took up the government of their dioceses. It had been the spontaneous expression of the general feeling of relief when once the dark night of the Marian horrors was over. The excesses were themselves due to the revulsion of feeling, and must be excused on that ground, if any excuse is to be allowed for a devastation that was as illegal as it was barbarous and irreparable. Thereafter the main object of the rulers was to preserve what had been left, and make good the breaches in walls, windows and sanctuary floors. The bishops as a whole were glad to let many of the vestments and ornaments be done away with, by mobs or even by officials, as "monuments of superstition"; for it saved them from the difficulty of enforcing the Ornaments Rubric, except so far as to ensure the barest minimum. On occasion they themselves too found it convenient to attach the stigma of superstition to Marian vestments and ornaments, and so to feel justified in ordering their destruction. But these documents show little trace of that. Parker is more anxious to build up than to pull down, and makes but a brief

will shortly be accessible in the Canterbury and York Society's edition of the *Parker Register*.

¹They are given fully in his *Register*.

Introduction

reference to the iconoclastic 23rd Royal Article.¹ The Interrogatories of 1560, and Parkhurst who copied them, were much more exacting, and they were ruinously successful. It is as difficult to find to-day any of the things there specially attacked, as it is to find an untransposed rood-loft in consequence of the Royal Order of 1561 or an unaltered Chalice.² But an interesting representation of "the descending of Christ into the Virgin in the form of a little boy at the Annunciation of the Angel" may yet be seen in the great East window of S. Peter Mancroft, Norwich, and some untransposed lofts may still be found in remote churches in Wales.³ This second phase of iconoclasm was soon over, because the worst had been already done, and it was left to the Great Rebellion to inflict the crowning damage on the churches and their contents.

The various orders, royal and episcopal, and other documents which the early years of the reign produced, soon make their mark on the visitation records. In 1560 there is the Proclamation of September 19 against iconoclasm; in 1561 we have the Royal Letter for the New Kalendar and the Table of Commandments, the Order about rood-lofts, fonts, etc., and the Proclamation about behaviour in church and churchyard.⁴ All these are soon in evidence, but there is one notable exception, viz., the unpopular Royal Letter forbidding women the Colleges and Cathedral Closes;⁵ for to this apparently no reference is made. In 1563 there are the Articles of Religion, the Second Book of Homilies and the Admonition with Tables of prohibited degrees,⁶ all of which figure speedily.

The vestiarian controversy, on the contrary, has left singularly little mark on this collection.⁷ There is, of course, at times some insistence on the surplice, but little to show

¹iii, 79, 82, 16. ²iii, 90, 104, 108. ³F. Bond, *Screens and Galleries*, 78-82.

⁴See *Doc. Ann.* LIV, LV, LXI. The Order is at iii, 108. For the first effect of them see iii, 117, 157, 140, 115. ⁵*Doc. Ann.* LIX.

⁶*Ibid.* lxiv and see iii 142, 151, 157. Probably also the Articles for government (Strype, *Ann.* 1, ii, 562) which though formally abortive, were not without effect. They are in full in Corpus MS. cxxi. pp. 267-355.

⁷An interesting return as to conformity at Canterbury Cathedral is printed below in the Appendix, p. 194.

Introduction

what a violent controversy was raging in 1565 and 1566. The documents of Guest for the Cathedral and diocese of Rochester give a good picture of the time.¹ Each of the two for the Cathedral calls for the surplice, but with no special emphasis, and there is no such entry in either of the documents for the diocese, nor in Bentham's proceedings of the same year. This evidence indicates the laxity which prevailed before the epoch when the Advertisements (Doc. xxxviii) from March, 1566 onwards, insisted on securing at least the surplice in the case of "every minister saying any public prayers or ministering the sacraments or other rites of the church."

These Advertisements, being practically an enlarged form of the Interpretations of the Bishops, were thenceforward associated with the Royal Injunctions.² They were of considerable importance until new Canons began to be made, from 1571 onwards, which in their own sphere superseded the less formal directions of the Church in the first decade of the reign. As regards the first set of canons the case is all the more remarkable because they failed to obtain the royal consent necessary for a formal promulgation. They were, however, published and acted on; for no doubt the Queen approved informally though not formally, and indeed her hand is traceable in some of the emendations that brought them into their final form. It is also to be noted that they were issued at the same moment as a Royal letter to the Archbishop enjoining better uniformity which seems to refer to the canons and tell the bishops "to proceed herein as you have begun."³ The later canons, which were fully promulgated, fall outside the limits of the present volumes, and so they call for no discussion here.

The Cathedral bodies had been in a somewhat uncertain state ever since the beginning of the reign. Their Statutes were everywhere in more or less degree at variance with the existing state of things, and the Royal Visitors had not been able either in 1547 or in 1559 to deal at all fully

¹iii, 151.

²iii, 198.

³*Doc. Ann.* LXXV, OF *Parker Corr.* ccxcii.

Introduction

with the difficulties. The Cathedrals of the Old Foundation had medieval statutes which were still in the main unaltered. Those of the New Foundation retained much in their Henrician Statutes which had been left behind in the march of change. Queen Mary, as already noted, had been given power by parliament to revise the existing codes: she had given a new code to Durham and had in some degree authorized modifications elsewhere. Queen Elizabeth had been given the like power by her first parliament:¹ but it was not till 1562 that she delegated authority to act in her name in this respect to the Commissioners Ecclesiastical.² The results of this action seem to have been slow. The work was begun before the Second Ecclesiastical Commission was formed, in consequence of a Royal Letter of June 4, 1562, and seems to have been done chiefly by Parker, Horne and Cox with Dean Nowell, Archdeacon Watts and Dr Yale: but the records seem for the most part to have perished. A list which was made of "General Imperfections in the Statutes of King Henry"³ has been preserved and some special provisions seem to have been prepared for individual cathedrals. But the course of events is not clear.

Some dealing with the cathedral constitution may be traced at Carlisle. A document of 1564 (No. xxx) embodies "certain statutes and ordinances" for the cathedral body. They emanated apparently not from the Commissioners Ecclesiastical but from some other body appointed by the Privy Council: and the relation of the one body to the other is not so far explained. Further, they seem to be *interim* directions; and they may perhaps be compared with a set of injunctions sent to Christ Church, Oxford, by the Lord Keeper, as Visitor, in 1563, "to be observed in the same till their book of statutes be fully finished." It is described as an epitome of the revised book of statutes which was being

¹ 1 Eliz. Cap. xxii; see Strype, *Ann.* I. No. xiii.

² Prothero, *Statutes and Const. Doc.*, p. 233.

³ They are in Lambeth MS. 276, which is the only record of the Commissioners hitherto traced. They were referred to by Bishop Nicolson (*Letters*, ii, 342) in his contest with the Dean (Atterbury) over the visitation of Carlisle in 1707.

Introduction

made by the Commissioners and "already is in a good forwardness."¹

Nothing further is known of the proceedings at Carlisle till October, 1571, when Bishop Barnes visited the Cathedral and gave injunctions. These have not been preserved, but they are indicated in Doc. LXV, which is drawn from a MS. preserved in the Chapter archives, A few weeks later the Ecclesiastical Commissioners began dealings with the Chapter on the subject of the Statutes; and in the following year a book of statutes, augmented and revised, was sent down from them to the Chapter for its future guidance.² This seems to have disappeared.

There is other evidence also³ that the Ecclesiastical Commissioners had completed their work, so far as the New Foundations were concerned. On July 8, 1572, Parker proposed to submit the draft to Cecil or to some one appointed by the Queen to peruse it; but apparently at this point the whole project of revision was hung up, or else quashed. Parker's draft proceeded no further, or at any rate Cecil in reply seems to have made it clear that there would be no royal approval given to the new Statutes. For on October 10, 1572, Grindal, now archbishop in the Northern province, began a new and local project of revision at York—an Old Foundation:³ and simultaneously Parker, in visiting his Cathedral, on October 7, 1574, made some injunctions as to the observance of the Statutes, which shew that they were still unrevised.⁴ A further appeal, which he made in the following November in order to induce the Queen to authorize the revised code, also proved unsuccessful.⁵

Thus at York and Canterbury, and elsewhere too, nothing was done. The old Statutes remained in a very ambiguous position until Bishop Nicholson's quarrel at Carlisle with Dean Atterbury in 1707 brought up the question afresh, and led to an Act of Parliament, giving full

¹Letter of Grindal to Cecil, Nov. 12, 1563 in Grindal, *Remains*, p. 282, No. xxxvi.

²Cp. Horne's dealings at Winchester, iii, 320, 324.

³III. 350.

⁴iii. 357, 358, 362.

⁵*Parker Corr.* cccxxxix.

Introduction

validity to the Statutes as usually received since the Restoration.

The Elizabethan, scheme has lain buried ever since, except for some notice taken of it by Bishop Nicolson in drawing up his case against the Dean.¹ Some account of it will be found in an Appendix.²

The years 1570 and 1571 were years of activity in visitation, to judge by the documents that have survived, and the years following, up to Parker's death, were comparatively empty. The Archbishop himself was busy with another Canterbury visitation, and he continued to be busy in one place or in another. Throughout he had set the lead: Grindal's very full documents of 1571 had, it is true, in some respects more influence than any visitation document that Parker put forth: but the Canterbury proceedings remain as the models of action.

The Visitation of 1573 was in some respects peculiar:³ and therefore it demands some treatment here, although the earlier doings of 1560 have been fully described above, and although both this visitation and its predecessor of 1569-1570 are to some extent known from the descriptions given by Strype. The disorders, which the archbishop suspected and found, led to drastic plans and dealings. From Sept. 23, 1573, down to Oct. 7 the work went on almost continuously for a fortnight. It is not clear that there were any general articles of enquiry: but all the people concerned had to make presentments; from these some sets of "objections," *i.e.* legal articles objected to a defendant, were drawn up, and the suspected persons were confronted with them and made to give formal answers on oath. Thus the methods of the ordinary ecclesiastical court were brought in to the proceedings of the visitation. These objections have not been preserved, but the answers to some of them are extant in Parker's Register. The Chapter as a body were confronted with twenty-eight charges, most of which they acknowledged to be true: besides these there were thirteen

¹*Letters . . . to and from William Nicolson, D.D.* ed (Nichols, 1809) ii, 348-350.

²See p. 197.

³See the very full Acts for Canterbury, *Parker Register*, ii, ff. 10-22.

Introduction

brought against the Dean, and four against Bullen, one of the canons. The nature of the charge is not always clear from the reply: but it is evident that there had been much slackness in attending the sermons and lectures, some laxity in financial administration and in the more domestic management of the College, some weakening of discipline, and so forth: but no moral scandal of particular gravity. There was much enquiry as to some copes that had been sold, not made apparently with the view of securing that they should "be retained and be in use" as the Act of Uniformity had directed, but only of tracing the money that was given for them. The Dean defended himself stoutly and with apparent success against the charges laid to his door: but Bullen had to plead guilty to swearing, violent language, and several assaults. The articles objected to minor officials are not preserved nor yet the replies: there are, however, some records of the dealings with them, and the main upshot was an arrangement by which the Vicars, lay and clerical, had to read the "Declaration of certain principal articles of Religion" in the cathedral choir, two at a time each Sunday, morning and evening, after *Benedictus*, and *Nunc Dimittis*, respectively, until all had read it.

Further results of the visitation are to be traced in the two sets of injunctions printed as Doc. LXVIII A and B. The English set was given to the Chapter on Oct. 4, probably only by word of mouth:¹ but it appears to have been given later in writing in a slightly different form not now extant. The Latin set was given with more solemnity on Oct. 7, and the Visitation was adjourned. The Archbishop however seems to have felt uncertain as to the reality of the reform effected, for he planned for Dec. 9, 1573, an enquiry as to the observance of the injunctions. On receiving notice of this, the Chapter sent the Dean to London to interview the Archbishop. Negotiations followed, the enquiry was held, as arranged, by Dr Clerke on Parker's behalf: and on Dec. 24 the Chapter offered the archbishop 30*£* procurations in consideration of the unusual time and trouble spent

¹Quos prefatus Reverendissimus pater monuit et eis injunxit ut sequitur, videlicet, etc., So the set is prefaced.

Introduction

over the visitation. Subsequently on July 5 they sent their certificate as to the observance of his orders, which went *seriatim* through each of the sixteen Latin injunctions and then dealt in turn with a set of five English injunctions given verbally at the Visitation and subsequently sent in writing. This set, as the answer shews, was not identical with the set of five printed as Doc. LXVIII A; but it was apparently very similar.¹ In the following November the Archbishop required from the Chapter a further certificate as to sermons preached between Michaelmas 1573 and 1574:² and this apparently ended his visitatorial dealing with his cathedral. In 1573 he was visiting the province, in 1575 he was called into to visit Winchester, and was also engaged in a controversy with the Chapter of Norwich about a visitation there *sede vacante*.³

Among the rest of the bishops Grindal was also conspicuously busy: and others no doubt were doing the work, though no articles or injunctions are forthcoming to tell details. A book at Peterborough is eloquent on the subject of the lost documents. It gives, first, an account of Scambler's visitation of 1561 at the cathedral and in the diocese, containing the Schedules, Acts, and some of the replies to the interrogations at the cathedral, but not the interrogations themselves, nor any injunctions either for cathedral or diocese. Next it gives Schedules and brief Acts of his visitation in 1570, ending thus:

Injunctions made by the Right Reverend Father in God Edmund by the sufferance of God, etc. . . . 1570.

First it is ordained that all and sundry injunctions given and made in my last visitation of the said chu

It could hardly be more tantalizing. Again, to make matters worse, in the next book of the Peterborough series, there are the Acts, Schedules, and some Comperts of his visitation of the cathedral and diocese in 1573, ending thus:

¹The replies to the injunctions are indicated in footnotes: (iii, 356) the full text is in Strype, *Parker*, i, 448, only so far as the Latin set is concerned. The certificate containing both sets of replies is in *Parker Reg.*, ii, 22.

²Strype, *Parker*, i, 468.

³*Parker Corr.* clxix, cxxviii.

Introduction

Imprimis whereas by the Statutes 8 petit canons
1 deacon 6 sub-deacon 8 lay clerks ought to be continually
to the cathedral church aforesaid belonging, what places
void or vacations of any

This is probably a draft of interrogatories for the Cathedral which have otherwise perished.

When such losses are taken into account there is no need to regard the bishops as slack at this period in this part of their work.¹ Indeed if they were, they were likely to be recalled it by the great outbreak of presbyterian puritanism which began with the parliament of 1572, found its ablest exposition in the famous *Admonition to Parliament*, and evoked from the authorities two documents calling for vigorous measures of repression. These were the Proclamation of October 20, 1573, and the Council's letter to the bishops which followed it upon November 7.² Moreover the latter document made express mention of "your visitations episcopal and archidiaconal and your synods and other such meetings of the clergy, first and chiefly ordained for that purpose to keep all your churches in your diocese in one uniform and godly order, which now, as is commonly said (the more is the pity) be only used of you and your officers to get money or for some other purposes."

This letter was characteristically insincere in blaming the bishops for not repressing disloyalties which some of the same Privy Councillors were privily encouraging. It was not to the credit of the lay officials: but neither was it to the credit of the bishops, as a whole, though the better ones might well repudiate the insinuations, and did so.

If this charge is true, and in view of what is known of the corrupt character of the episcopate of the day it can hardly be denied, then it accounts for the absence of special documents. Probably the visitations were held even by the slacker bishops, but were carried out perfunctorily only, and, as in medieval days, with procurations, rather than

¹There are at Lichfield Visitation Books of 1558, 1560, 1561, 1570, 1573, 1576, 1579, &c.—a regular triennial series.

²*Doc. Ann.* LXXIX, LXXX. Compare the Treasurer's speech in the Star Chamber three weeks later (Strype, *Parker*, i, 456).

Introduction

efficiency, in view. It was apparently only the more vigorous ones who took pains over the work; and it is precisely from the better sort of bishops that we have articles or injunctions surviving. Parker throughout sets the lead; and it is pathetic to see him sinking into his grave, dispirited and harassed, as well he might be, in view of the difficulties,—the unworthiness of many of his colleagues, the continual opposition of some among the most powerful, the irresolute and unhelpful attitude of the Queen, the half-repressed and very active forces of presbyterianism, the incipient signs that nonconformity was going to lead to separation,—but keeping up bravely to the last, and filling his last two months with the active proceedings of visitation in the willing diocese of Winchester and the ever recalcitrant diocese of Norwich. It is the fitting conclusion of this stage of the subject.

APPENDIX I

CONSUETUDINES quoad iurisdicciones in ecclesiis cathedralibus provincie Cantuar.¹

Apud Sarum ita est optentum quod Decanus habet omnimodam iurisdiccione[m], tam in personis canonicorum et omnium in choro, quam in prebendis et ecclesiis pertinentibus ad communiam: nec episcopus in aliquo super premissis se intromittit, nisi per viam negligencie vel appellacionis. Episcopus insuper visitat Decanum et civitatem.

Apud Cycestr: Episcopus quando intendit visitare diocesis[m] prime intrat Capitulum, et si sint aliqua corrigenda que sunt communia, sicut defectus cooperture ecclesie vel similia, illa precipit reparari: super hiis autem que singulares concernunt, personas, prebendas, seu ecclesias pertinentes ad communiam, in nullo se intromittit, sed Decanus, nisi ut supra.

Apud Well. Decanus habet in capitulo et prebendis ac ecclesiis pertinentibus ad communiam omnimodam iurisdiccione[m]: nec episcopus in premissis se intromittit nisi in casibus predictis. Visitat tamen Decanum.

Apud London. Episcopus de termino in terminum visitat Capitulum. Et prima die visitacionis pascet omnes canonicos presentes, nullam procuracionem recipiens. Prebendas autem et maneria ac ecclesias que sunt firme ad communiam pertinentes visitat Decanus, et, decanatu vacante, Capitulum.

Apud Linc. Episcopus visitat Decanum Capitulum et prebendas si velit, sine procuracionibus tamen. Sed et Decanus exerceret (sic) iurisdiccione[m] suam tam in prebendis quam in ecclesiis pertinentibus ad communiam. Et est super premissis, que scilicet debeant Episcopus et Decanus

¹From the *Magnum Registrum Album* of the Dean and Chapter of Lichfield, f. 184.

Appendix I.

facere, lata sententia diffinitiva per dominum Innocentium papam IV.¹

Apud Exon. Ubi prebende consistunt in pecunia numerata sunt singulares observancie quantum ad multa que discrepant ab aliis ecclesiis cathedralibus Regni.

Apud Herford pendet causa inter Episcopum Decanum et Capitulum super premissis.

¹ See *Linc. Cath. Stat.*, i, 315; and above p. 75.

APPENDIX II

EXEMPT PLACES AND PECULIARS IN 1563

ON July 9, 1563, the Privy Council sent a schedule of enquiries to all the dioceses of England and Wales demanding a return as to the state of the diocese and clergy. The third of the enquiries ran as follows:

“Thirdly, What exempt or peculiar places are within the circuit of your diocese where you have not full jurisdiction as Ordinary, and what the names thereof be, and who hath the ordinary jurisdiction thereof at this present.”

The greater part of the answers returned are extant now in the MSS. Harl. 594 and 595 and Lansd. vi in the British Museum, and the parts relating to the third enquiry are printed here. No return from York or Oxford or Gloucester and Bristol is forthcoming. Most of the returns give a direct answer to the question; but in the case of Lincoln and Chester the information is given bit by bit with the long lists of parishes, and in the case of Sarum and Lincoln the return does not seem to be completely preserved. In further cases the episcopal information is probably not as full as it should have been. The spelling has been modernized except in the case of the bulk of the proper names.

S. ASAPH¹

There is the parish of Hawarden in the County of Flint which claim exemption by reason of the late college of St John's in Chester, to whom it belonged: and now the parson of Hawarden named S^r Thomas Jacson is Ordinary, and useth the jurisdiction by M^r John Gwyn his commissary within that whole parish.

BANGOR

There are no exempt or peculiar places within the circuit of my diocese. And I have the full jurisdiction as Ordinary in all places within the same.

¹From Harl. MS. 594. It contains the original enquiry as well, which is printed in full by Strype in his *Grindal*, p. 68 (101).

Appendix II.

BATH AND WELLS

To the third: there be exempted from me certain parishes whose names followeth with the names of them to whom the jurisdiction appertaineth.

To D^r Turner, Dean of Wells.

Wedmore [with] Byttenham Alverton Mark members of the same. Carhampton Netherstowey Westbere with Prydie Westlydforde Benagre Dinder Chilcompton Evercriche with Chesterblake.

To the Dean and Chapter of Wells.

Northcurye [with] Gregoriestoke Wetshache members of the same, Longsutton [with] Upton Knoll members of the same, Chedder Lovington Lydiard episcopi Winsham Combe-St-Nicholas.

To M^r George Carewe, Chaunter of Wells.

Pilton with a chapel called Wutton.

To M^r John Leye Chauncelour of the church of Wells.

Kingsbere with the parish church of Estlambrook member of the same.

To M^r D^r Cottrell, Archdeacon of Wells.

Huishe [with] Langporte Pitney members of the same.

To M^r Justinian Lancaster, Archdeacon of Taunton.

Milverton [with] Langforde Thornmergett Bathialton members of the same.

To M^r Wm Bowman, Subdean of Wells.

Wokye.

The parishes whose names followeth be prebends of the church of Wells and the jurisdictions thereof appertaineth to the prebendaries.

Arshill, Henstridge, Buckland Dinham, Whytlackington, Compton episcopi, Tymberscombe, Compton Dunden, Haselber, Yatton, Eston in gordano, Estharp tre, Ilton, Wyviliscombe, Cudworthe, Lytton, St Decumans.

The parish of Lye by Bristowe is peculiar to the bishop of Bristowe.

Banwell [with] Churchill, Puxton, members of the

Appendix II.

same, peculiar to the Dean and Chapter of Bristowe except the bishop be personally resident there.

Ilmyster was peculiar to the abbey of Muchelney; for the jurisdiction thereof there contendeth with the bishop the Earl of Hertford and the Dean and Chapter of Bristowe.

CANTERBURY

There is no part of the diocese exempt from the Archbishop of Canterbury, but the said Archbishop hath the whole and plenary jurisdiction ordinary throughout all his said diocese.

CARLISLE

I know no exempt jurisdiction as yet.

CHESTER¹

Hawarden exempt, and the parson exerciseth jurisdiction there.

Holt is not certified because they allege to be of the diocese of St Assaphe.

St John's² exempt and the Castell of Richmund claim jurisdiction.

Danbie wisk exempt of the Castell of Richmound.

Romdalekirk exempt of St Leonard's of York.

Kirkberavensworth exempt of the Castell of Richmound.

Littleuseburne [exempt] and the jurisdiction belongeth to the Chapter of York.

The Vic. of Nidd is under the jurisdiction of Ripon.

Halton exempt and my Lord Dakers of the North has jurisdiction there.

Hornbie exempt of the Chapter of York.

Midlam exempt of York.

Massam exempt and the parson there doth exercise jurisdiction.

CHICHESTER

Thirdly I have full jurisdiction throughout the whole diocese saving in the peculiar deaneries of Pagham in the Archdeaconry of Chichester and South Mallinge in the

¹These are entries in a tabular return of the parishes of the diocese in a separate column headed "Exempts."

²In Richmond Archdeaconry, and following next after Gilling.

Appendix II.

archdeaconry of Lewes, which be exempt under my Lord Archbishop of Canterbury: notwithstanding his Grace hath lately granted me the order of them by commission to my deputies. Also the Dean of Chichester hath certain privileges in the precinct of the City and suburbs of the same: howbeit to no derogation of my jurisdiction.

COVENTRY AND LICHFIELD

The exemptions or peculiar places within the diocese of Coventry and Lichfield and not of the bishop's jurisdiction hereafter follow.

In the County of Stafford, The City of Lichfeald, the parish church of Brewde, the parish church of Adbaston, appropriate to the Dean of Lichfield.

In the County of Darbie, the church of Bakewell, the church of Hope, the church of Tidswall, the chapel of Fryth, appropriate to the Dean and Chapter of Lichfield.

In the County of Stafford, the church of Rydgeley, the church of Horburne, the church of Cannock, appropriate to the Dean and Chapter of Lichfield.

Every prebend of the said cathedral church of Lichfeald and all churches and chapels of the same to be exempt from the jurisdiction of the bishop of Coventry and Lichfield.

The College of Wolverhampton with the chapels belonging to the same be exempt from the jurisdiction of the bishop of Coventry and Lichfield.

The church of St Maries of Salopp is exempt from the jurisdiction of the bishop of Coventry and Lichfield.

These persons following have jurisdiction in the said exempt and peculiar places as followeth.¹

DURHAM

There are no peculiar jurisdictions ordinary within the diocese of Duresm but that belongeth to the bishop of Duresm, except Hexham which standeth in Northumber-

¹The List follows of the Dean and 17 Prebendaries, with "Thomas Relton being a layman and farmer of the deanery of St Maries in Salopp," and the Dean of Windsor who has the jurisdiction of Wolverhampton and its chapels.

Appendix II.

lande, and all ordinary jurisdiction appertaineth to the see of the Archbishop of Yorke within that Lordship or Seign-eury.

ELY

Peculiar places exempt from the jurisdiction of the bishop is none within this diocese but the parishes of Freknham and Islam in the peculiar jurisdiction of the Bishop of Rochester: and the parishes of Soham and Burwell of the jurisdiction of the Bishop of Norwich

EXETER

ARCHIDIACONATUS EXON.

Peculiaris jurisdictio episcopi Exon.

Ecclesia parochialis de Crediton cum capella curata de Sandford ab eadem ecclesia dependente.

V. Tengtton episcopi cum capella curata de Westtyngmouth ab eadem ecclesia dependente.

V. Chudleygh, R. de Morchard episcopi.

Peculiaris jurisdictio ven. virorum Decani et capituli Ecclesie cathedralis divi Petri Exon. infra archidiaconatum Exon.

Ecclesia de Tapsam curata deservitur per stipendarium curatum, appropriata ecclesie cathedrali divi Petri Exon. V. Hevytre. V. Lyttelham. V. Dawlyshe cum capella de Estyngmowth ab eadem dependente. Ede capella curata que deservitur per stipendarium curatum. Stokecanons capella curata que deservitur per stipendarium curatum. Honyton Clyste capella curata que deservitur per stipendarium curatum. V. de Sydberye, V. de Salcombe. V. de Branscombe. V. de Colyton cum capellis curatis de Shute et Moncketon Giddon ecclesie annexatis. V. de Columpstocke.

ARCHIDIACONATUS TOTTON.

Peculiaris jurisdictio domini episcopi Exon in archidiaconatu Totton.

Vicaria de Peynton cum capella curata de Mareldon.

V. de Stokegabriell.

Appendix II.

ARCHIDIACONATUS CORNUBIE.

Peculiares jurisdictiones domini episcopi Exon in comitatu Cornubie sequuntur.

Imprimis peculiaris jurisdictio domini episcopi apud Peryn. Vicaria de Gluvias cum capellis de Glaseneye et Budock, Vicaria de Milor cum capella de Lavape, Vicaria de Gerans.

Peculiaris jurisdictio domini episcopi de Eglosayle. Vicaria de Eglosayle, Rectoria de St Breocke. Rectoria de Ervyn. Vicaria de St Esye. Vicaria de Merryn. Vicaria de Evall. Rectoria de Petherocke alias Naufenton.

Peculiaris jurisdictio domini episcopi Exon. de Lawhitton. Rectoria de Lawhitton. Vicaria de Sowthpiderwhine cum capella de Trewhe; Rectoria de Lasant.

Peculiaris jurisdictio domini episcopi Exon de S. Germano. St Germaines. Vicaria de Lanrake cum capella de Erney.

Peculiaris jurisdictio venerabilium virorum Decani et Capituli ecclesie cathedralis Exon. in comitatu Cornubie. Vicaria de Peron in zabulo cum capella Sancte Agnetis. Vicaria de St Winnowe cum capella Sancti Sampsonis. Rectoria de Bucconocke. Rectoria de Bradocke.

Peculiaris jurisdictio Regie maiestatis Sancti Buriani in comitatu Cornubie.

Decanus Sancti Buriani ibidem.

ARCHIDIACONATUS BARNASTOPOLIE.

Peculiaris jurisdictio domini episcopi Exon in archidiaconatu Barum.

Rectoria de Tawton episcopi. Capelle curate de Swymbridge et Lankey spectantes ad dignitatem Decani ecclesie cathedralis Exon. jurisdictionis tamen domini episcopi Exon.

Peculiaris jurisdictio Decani ecclesie cathedralis Exon. Vicaria de Branton.

LLANDAFF¹

To the third, There are no exempt nor peculiar places within the said diocese from the jurisdiction of the said bishop.

¹From Harl. MS 595.

Appendix II.

LINCOLN

Ecclesia Cathedralis Lincoln.

Prebende in ecclesia cathedrali predicta in quibus prebendarii dictas prebendas occupantes habent sepealem jurisdictionem ecclesiarum. Quorum negligentias in non exercendo dictam jurisdictionem Decanus et Capitulum ecclesie cathedralis predictae habent supplere. Decano et Capitulo utique negligente Episcopus habet eorum negligentias supplere. Decanus etiam ecclesie predictae habet triennem visitationem in prebendis predictis jure decanatus sui.

Aylesburye, Corringham, Heydor cum Waltham, Asgarbye, Leighton Bosarde, Carlton cum Thurelby, Stowe longa, Ketton, Brampton, Langford ecc., Welton paynshal, Welton Westhall, Welton brynkhall, Welton berkhall, Welton ryvall, Lidington Scamlesby, cum Melton rose, Leicester, Gretton, Bugden, Norton episcopi, Kyldesby, Mylton ecc., Merston, Stowe in Lindesay, Cayster, Lafford, Dunholme, Byckleswade, Nassington, Spaldwycke, Kelsay, Empingham, Lowthe, Carlton cum Dalbye, Bynbroke parcella prebende de Mylton maner'.

Memorandum quod prebende de Buckingham, Banburye, Thame et Cropredye sunt exemptae ab ecclesia cathedrali predicta. Sed Decanus et Capitulum pretendunt habere ecclesiasticam jurisdictionem in eisdem prout ex antiquo consuetum fuit.

Prebende in quibus neque prebendarii occupantes easdem neque Decanus et Capitulum habent ullam omnino jurisdictionem ecclesiarum viz.

Farendon, Stoke, Clyfton, Scarle, Thornegate, St. Botolph, Omnium Sanctorum, Sti Martini, Crapole, Sutton in Marisco, Decem librarum, Centum solidorum, Sexaginta solidorum, Mylton man., Langford man.

Jurisdictio ecclesiarum suscriptarum spectat ad Decanum et Capitulum ecclesie cathedralis predictae conjunctim, que sunt numero duodecim† viz.:

Senerbye, Haynton, Glenthams, Skedington, Wellingere, Stribby Skyllington, Sancte Marie Magdalene, Frystroppe, Sancti Nicholai, Sancte Margarete, Bereton.

Appendix II.

Archdeaconry of Leicester.

Leicester, St Margaret's there a prebend in Lincoln, a peculiar jurisdiction, John Lounde prebendary having the same jurisdiction.

Archdeaconry of Stowe: in peculiar jurisdictions, viz.

Freysthorpe in the jurisdiction of the Dean and Chapter of the cathedral church of Lincoln.

Dunham prebend John Somers prebendary there having jurisdiction. Welton prebends being five in number, John Warner, Gregory Dodds, Anthony Maxwell, William Williams, George Mounson, and hath jurisdiction severally every one a parcel of the same.

Glentham in the jurisdiction of the Dean and Chapter of the cathedral church of Lincoln.

Norton prebend Thomas Lark prebendary having jurisdiction of the same.

Corringham a prebend in Lincoln church, Francis Malett prebendary having jurisdiction of the same.

Kyrton, the Subdean of Lincoln church having jurisdiction of the same.

Archdeaconry of Bedford. Exempt jurisdictions.

Langton Bozard a prebend of Lincoln whereof the prebendary viz. M^r Gabriell White hath the jurisdiction.

Bickleswad a prebend of Lincoln whereof the prebendary M^r John Man hath the jurisdiction.

Archdeaconry of Buckingham. Peculiar and exempt jurisdictions in Bucks.

Ailesbury prebend of Lincoln whereof the prebendary M^r Henry Malet hath the jurisdiction.

Buckingham late a prebend of Lincoln in the occupation of Sir John Mason Kt. who hath the jurisdiction there.

Risborow monachorum a peculiar jurisdiction appertaineth unto the Archbishop of Canterbury who hath the jurisdiction there.

Birton a church appropriate appertaining unto the Dean and Chapter of Lincoln who hath the exempt jurisdiction there.

Appendix II.

Winslow vic. Grenborow vic. Horwod parva vic. Abbats Aston vic., Churches in Bucksshire exempt from the Bishop his jurisdiction and appertaining to the jurisdiction of the Archdeacon of Saint Albans.

Badlesden a parish appropriated to the monastery late there: in whom the jurisdiction doth remain not known certainly.

Archdeaconry of Huntingdon. Prebends and places exempt within the archdeaconry of Hunt.

Buckeden a prebend in the church of Lincoln, Clement Parrat prebendary and resident at his benefice in Northamptonshire and hath the jurisdiction of the same.

Brampton a prebend in the church of Lincoln,—Rawlins prebendary and resident at Oxford and hath the jurisdiction there.

Hayghton a prebend in the church of Lincoln —Gille prebendary there and remaining at his benefice Toddington in the County of Bedford.

Stowe a prebend in the Church of Lincoln — — prebendary there and resident——. Spaldewycke Barram and Eston are members of the same.

LONDON

The bishop hath full jurisdiction throughout all his diocese as Ordinary except certain churches underwritten whose jurisdiction pertaineth to others and not to the Bishop of London.

First these churches underwritten are peculiars unto the Archbishop of Canterbury, wherein the Bishop of London hath no jurisdiction, but altogether the Archbishop of Canterbury.

In the City of London.

E. beate Marie de Archubus: E. omnium Sanctorum in lumbardstreete: E. beate Marie de Aldermaye: E. sancti Pancratii: E. omnium Sanctorum in Breadstreete: E. sancti Johannis evangeliste: E. sancti Dunstani in Oriente: E. beate Marie Rothe: E. Sancti Vedasti vulgo St Fosters: E. Sancti Dionysii: E. sancti Michaelis Crokedlane: Ecclesia Sancti Leonardi: E. sancti Michaelis in Riola.

Appendix II.

In the County of Essex.

E. de Bocking: E. de Stisted: E. de Southchurche: E. de Laching et Laling.

In the County of Middlesex.

E. de Hayes: Vicaria ibidem: Vicaria de Harrowe.

These other churches underwritten be peculiars unto the Dean of Paules, and exempted from the Bishop of London's jurisdiction: the Dean of Paules and his Official having all manner of jurisdiction in them.

In the City of London.

E. Sancte Fidis: E. Sancti Gregorii: E. Sancte Ellene infra Bishopsgate: E. Sancti Egidii extra Cripulgate.

In the County of Essex.

E. de Chyngford: E. de Navestocke: E. de Runwell: E. de Westlee: E. de Haybridge: E. de Tyllingham: E. de Barling: E. de Wyckham Pauli: E. de Belsham Pauli: E. de Thorpe: E. de Kyrbye: E. de Walton.

In the County of Myddlesex.

E. Sancti Pancratii alias Kentishtowne: E. de Stokenewington: E. de Wyllesdon: E. de Chiswyke: E. de Westdreyton.

In the part of Hertefordshyre.

E. de Alberye: E. de Pellham furnys: E. de Pellham Arsey.

These Colleges and Hospitals undernamed are exempt from the jurisdiction of the Bishop and are appertaining to their several masters, viz.: The College of Westminster: The Hospital of Saynte Catherens: The Savoye: Horne Church in Essex belonging to the New College in Oxford.

MENEVEN (St David's)

There is no[t] any such exempt or peculiar place within any part of my diocese but all churches within the same are visitable by the Bishop, and all ecclesiastical jurisdiction is belonging only to him as Ordinary; in so much that the Archdeacons have no other jurisdiction in their said several archdeaconries but only to visit once a year by themselves or their sufficient deputies and to enquire of defects and crimes in their said visitations; and the same, immediately after that they have visited, to intimate and certify to the Bishop of the See or his Chancellor, that by them reprimation may be done.

Appendix II.

SARUM

These places following are exempt and under the jurisdiction of the Dean of the Cathedral church of Sarum.¹

Mere, Byrtforde, Fighelden, Wantage, Idmeston (Westbure *erased*), Woodforde, Durneford, Netherhaven, Wynterborne Earles, Chritt, Burbage, Ramesbury, Bedwyn magna, Bedwyn parva, Busshopston, Highworth, Farrington, Blewbery, Calne, Blackeland, Mere, Haytesburye, Combe, Sonyng (Byrtford *erased*), Busshopes Canyngs, Honyngton, Bremshawe, Westburye, Alwardburye, Hungerford (Wantage *erased*), Ogborne george, Ogborne andrew, Shalborne.

WIGORN

The Dean and Chapter of Christ Church in Oxon. do pretend and keep six churches situated in the Vale of Evesham within the diocese of Worcester viz. Hampton, Wykanford, Baddessey, Northebytleton, Sowthebytleton and Uffenham as exempt quite from the Ordinary of the said diocese; exercised by one M^r John James as Official in that behalf of the same Dean and Chapter.

And that the Dean and Chapter of the cathedral church of Worcester do pretend and keep the said cathedral church, the churches of the borough, Saint Michaels in Bedwardyne, Wolverley, Tybreton and Kempsey, with the chapels of Norton and Stulton annexed to the same, as exempted from the said Ordinary, only in causes of correction and probate of testaments and committing of administrations.

And that the parson of Saynte Helen's in the City of Worcester doth pretend keep and exercise that his church and parish, the churches and parishes of Sainte Johnes in Bedwardyne, Wichenford, Claynes and Odingley as exempt from the said Ordinary in causes of correction only.

And that the parsonage of Saynte Nicholas in the said City now vacant pretendeth the like exemption in causes of corrections only.

¹A tabular list. Margin has "Peculiars in the diocese of Sarum exercised by John James remaining at Sarum." See a different statement as to exempt jurisdiction in Bacon, *Liber Regis*, pp. 868, 869.

Appendix II.

And that the lord of the lordship of Hanley Castell pretendeth keepeth and exerciseth the church and parish of Hanley Castell as exempted from the said Ordinary in probate of testaments and committing of administrations only, by exhibiting of testaments and praying of administrations yearly as the parties do decease in lyte or law day without any further probate or confirmation either in writing or under any seal or record.

And that even in like sort the lord of the lordship of Naunton pretendeth keepeth and exerciseth the church and parish of Naunton as exempted from the said Ordinary.

And that the parson [of] Bredon pretendeth keepeth and exerciseth that his church and parish with the chapels of Norton, Mytton, and Cuddesdon to the same belonging

the parson of Ryple that his church parish and chapel of Quynhill appertaining thereunto

the parson of Fladdeburye that his church and parish with the chapels of Wyer pidle, Throgmerton, and Bradeley, parcels of the same

the parson of Hanbury that his parish and church

the parson of Hartleburye that his church and parish

the parson of Alvechurche that his church and parish

the parson of Tredington all that his parish church with the chapel of Tydmynghon, a member of the same

the parson of Busshops Hampton that his church parish

the churches and parishes of Alveston and Wesperton

the burgesses of Stratford upon Avon all that town and parish with also the chapel of Luddington, a member of the same

and the lord of the lordship of Beoley within the said diocese of Worcester

as exempt from the Ordinary of the same diocese in causes of correction, probates of testaments, and committing of administrations, and in none other wise or causes.

And that the proprietary of Temple Grafton and fermor of Shurbourn do pretend and keep the churches and parishes thereof respectively as exempted from the said Ordinary in all ecclesiastical jurisdiction.

And also the parish of Bradwas.

Appendix II.

WINCHESTER

There be within the archdeaconry of Winton these parishes exempt and peculiars, whereof the Bishop of Winton hath not full jurisdiction but only in the time of his visitation.

The peculiars within the deanery of Winton whereof the incumbents have the ordinary jurisdiction. The Rectory of Morestede, the V. of Twyford, the R. of Compton, the V. of Hurseley, the R. of Chilcombe, the R. of Winhall, the R. of Lyttelton, the R. of St Faithes, the R. of Crawley.

The peculiars within the deanery of Andever. The R. of Borowclere, the R. of Highclere, the V. of Whitchurche, the V. of Husbond pryour.

The peculiars of the deanery of Basingstoke. The R. of Overton, the R. of Colwaltham, the R. of Baghurst, the R. of Hannynghton.

The peculiars of the deanery of Alresford. The R. of Alresford, the R. of Easton, the R. of Cheryton, the R. of Ovington.

The peculiars within the deanery of Droxford. The V. of Eastmeane, the R. of Westmeane, the V. of Hamyldon, the R. of Havant, the R. of Alverstoke, the V. of Faram, the R. of Meanestoke, the R. of Droxford, the R. of Exton, the R. of Bishops Waltham, the R. of Upham.

The peculiars of the Deanery of Southampton. The R. of St Maryes, the V. of Southstoneham, the R. of Fawley.

The peculiars within the deanery of Th'isle of Wight The R. of Brykston, the R. of Benstede.

The peculiars within the deanery of Somborne. The R. of Chilbolton, the R. of Houghton, the R. of Michelmerche, the R. of Wonsington.¹

ROCHESTER¹

The deanery of Shorham and the parsonage of Cleve. M^r D^r Weston Dean of the Arches exerciseth the jurisdiction

¹Also it must be added that the whole Deanery of Croydon was exempt and under the jurisdiction of the Archbishop of Canterbury. This is noted separately at a later part of the Return (f. 266).

¹The following are from Lansd. MS. vi. No. 57, f. 141.

Appendix II

of Shorham under my Lord of Canterbury. And the Bishop of Rochester as parson of Cleve hath the jurisdiction thereof.

PETERBOROUGH

I have in my diocese five peculiar places otherwise named prebends, wherein I may use no ordinary jurisdiction, whereof two are in the County of Northampton, viz., the prebend of Nassyngton and the prebend of Gretton; and in Rutlandshire are three viz.: the prebend of Liddington, the prebend of Ketton, and the prebend of Empingham. And the said prebends or peculiars do belong to the cathedral church of Lincoln, to whom the ordinary jurisdiction thereof doth belong. The names of the incumbents I cannot presently certify, for they are strangers unto me, (and as I suppose) unto the said prebends or peculiars.

NORWICH¹

I am informed there are three towns in Suffolk lying within my said diocese merely subject and belonging to the peculiar jurisdiction of my Lord of Canterbury his Grace, and clearly exempt from my jurisdiction. Whereof the one is called Hadlye, the other Ileigh monachorum, and the third I know not, nor cannot learn at this present.

There are also certain other towns belonging to the Dean and chapter of my cathedral church of Norwich challenging exemption from my ordinary jurisdiction, saving the time of my ordinary visitation. Which jurisdiction remaineth in the said Dean and Chapter, and is partly exercised at this present in their names by M^r Thomas Godwyne their Commissary.

And although the inhabitants of Wymondham will not be called out of their town by process, according to an ancient composition of my predecessors, yet they refuse not to be subject to my ordinary jurisdiction, so that my Commissary or other officer sit there amongst them.

The names of the said towns belonging to the Dean and Chapter of the said cathedral church, challenging jurisdiction as above is said, ben these viz.: St Pauls, St James, St

¹This is also in Norwich Registers No. XX (Miscell. Book), f. 94.

Appendix II.

Mary in the Marishe, St Helen, in Norwich: Trowse, Amberinghale, Lakenham, Eton, Sedgeworth, Hyldolneston, Hemysbye, Martham and Catton.

HEREFORD¹

The deanery and city of Hereford containing the number of 32 churches and chapels with cure are exempted from my jurisdiction, and are under the jurisdiction of the Dean and of the cathedral church of Hereford.

Also the cathedral church of Hereford and the prebendaries and ministers of the same church are exempted from my ordinary jurisdiction and under the jurisdiction of none that I know [except the Queen's Majesty].²

Also every canon and prebendary in his own house is his own Ordinary and Ordinary to all his family, so that neither I ne the Dean of the cathedral church have anything to do with them.

Also the vicar and parish of Little Harford with the chapel of Ashford Carbonell is under the peculiar jurisdiction of D^r Baskerville as Chancellor of the church of Hereford.

Also the hospital of Ledberye is under the peculiar jurisdiction of the Dean and Canons of Hereford: and M^r Edward Cowper canon residentiary of Hereford is Master thereof.

¹ Lansd. MS. VI., f. 196^v.

² These words added in brackets by another hand.

APPENDIX III.

*Isti articuli inquirendi sunt in domibus religiosorum.*¹

1259

1. An omnes sint regulariter obedientes suis superioribus et unanimes.

2. An sint in eis schismata.

3. An servant rite silentium.

4. An loquantur in parliamentis nisi sancta et honesta.

5. An aliquis sint proprietarius.

6. An vagentur non licentiati et exeant claustrum sine rationabili causa.

7. An licencientur nisi ab abbate si presens fuerit vel, eo absente, a priore.

8. An aliquis aspiret ad ballivam habendam.

9. An officarii sint prudentes et fideles.

10. An comedant carnes, nisi in casibus a regula concessis.

11. An sint abstinentes et sobrii.

12. An comedant seorsum in cameris, et ad hoc licencientur.

13. An sani comedant in infirmaria.

14. An reliquie pure transeant in eleemosynam et ad manum eleemosynarii et inde pure ad manus pauperum, nullo victu stipendiali inde dato exceptis stipendialibus victibus servientum eleemosyne. Histrionibus potest dari cibus quia pauperes sunt, non quia histriones: et eoram ludi non videantur vel audiantur vel permittantur fieri coram abbate vel monachis.

15. An aliquis operetur sibi et non communitati.

16. An aliquis sit murmurans propter correccionem sui vel status domus vel observancie regule.

17. An computus reddatur secundum statuta Concilii et domini Pape.

18. An gravent suos subditos tallagiis vel aliis iniustis et gravibus exactionibus.

19. An certi et discreti et plures numero statuuntur penitenciarii.

¹From the Burton Annals, p. 484.

Appendix III.

20. An familia tam abbatis quam obedienciariorum sit habitu et gestu honesta, non superba, non ebriosa, non luxuriosa, vel alio enormi vitio maculata.

21. An aliquis efferat se superbe super confratres, vel eos contemnat, cum debeat quisque omnium se extremum reputare.

22. An seculares arceantur a claustro refectorio infirmaria et choro, exceptis personis eximiis, et temporibus festivis in processione.

23. An potent post completorium, nisi evidens et regularis causa coegerit.

24. An statuta Concilii Oxoniensis, quatenus tangunt religiosos, et generalium capitulorum, et visitacionem† episcoporum pluries legantur in anno in capitulo.

25. An aliquis sit simoniace admissus.

26. An curia sit circumquaque bene clausa.

27. An redditus et proventus domus et omnia bona et quecunque ad eandem pertinent redigantur in scripturam, ut seniores de conventu et visitatores cum venerint, statum domus evidenter possunt agnoscere.

28. An abbas, cum non extrahant eum negocia domus, sit frequens in claustro et ad excessus corrigendos regulariter in capitulo; et nisi propter hospites vel aliam regularem causam impediatur, comedat in refectorio.

29. An omnes exceptis infirmis surgant ad matutinas et eis intersint in choro usque ad consummacionem.

30. An amici[s] monachorum, cum veniant ad visitandum eos, benigne ministrentur cibus et potus de celario et coquina.

31. De sigillo qualiter custoditur et sub quot seris.

32. De receptoribus proventuum domus, et an solvant compotum, et quociens per annum.

33. De veteribus pannis si quis det suos ubi voluerit; et an cedant in usus pauperum.

34. De pannis lotis.

35. An infirmaria recte procuretur et regulariter.

36. An aliquis mittat brevia, vel recipiat munera.

37. An habeant coopertoria de burneto vel pelles silvaticas.

38. An cibentur et potentur uniformiter in refectorio.

Appendix III.

39. An habeant seratas clausuras, exceptis obedienciariis.
40. An de redditibus assignatis ad infirmariam ad hospitalitatem et eleemosynam aliquid subtrahatur et in alios usus convertatur.
41. An aliquis obediencarius vel alius faciat convivium aliis monachis in festo alicuius altaris vel alias.
42. An hospitalitas rite observetur.
43. An aliquis monachus loquatur solus cum mulieribus, nisi omnia audientibus duobus vel tribus testibus.
44. An habeant sotulares rotundos secundum regulam.
45. An habeant herbarium proprium aviculas catulos pullos aucas ova et huiusmodi.
46. An fiat aliqua alienacio vel collacio de camera, vel vendicio vel collacio corrediorum.
47. An aliquae mulieres sint habitantes infra septa domus.
48. De hospitalitate extra portam.
49. De exhibicione cognatorum.
50. An aliquis cum aliquo nimiam habeat familiaritatem.
51. An aliquis predicet in conventu.
52. An operentur circa garbas poma fenum presentibus secularibus.
53. An fecerint conspiracionem contra adventum episcopi.
54. An aliquid mutuum sit contractum: per quos et ob quas causas: et in quos usus sit conversum.
55. An ostia sint bene clausa de nocte.
56. An recipiant annualia vel tricennalia.
57. An aliquis professus sit fugitivus.

APPENDIX IV.

Grindal's Visitation of S. Paul's.

1561-2

Forma dicte visitacionis prefati R. P. domini Edmundi Grindalli London. Episcopi per eum inchoate et actualiter exercitate in ecclesia sua cathedrali divi Pauli London. anno domini predicto sub modo et forma subscriptis sequitur.

Die Jovis, decimo septimo viz. die mensis Aprilis A.D. MDLXI hora quasi novena a.m. illius diei accesserunt personaliter venerabiles viri Magistri Alexander Nowell Decanus dicte ecclesie cath. divi Pauli London., Magr. Joh. Mollens Archd. London., Magr. David Kempe Archd. S. Albani, Magr. Joh. Watson Cancellarius . . . necnon et magistri Gabriell Goodman, Joh. Weale canonici et prebendarii dicte eccl. cath. unacum Will. Whytbrooke Subdecano . . . et minoribus canonicis, ac vicariis choralibus, choristis, aliisque ejusdem ecclesie ministris et officiariis, ad magnam cameram infra palatium episcopale London, superpellicibus induti; ubi R. Patri prædicto obviam dederunt, eumque salutarunt. Aliquibusque colloquiis hinc inde habitis inter eos, sequebantur eundem R. Patrem habitu suo solito episcopale, viz. a rockett and a chymmer indutum ad ecclesiam cath. prædictam; ubi per hostium occidentale simul ingressi sunt in ecclesiam prædictam, perque medium ejusdem ecclesie unacum caterva prædicta ad chorum dicte ecclesie cath. idem R. Pater cum dicto comitatu devenit; ubi in stallo decanali sedebat, reliquique suas sedes secundum ordinem acceperunt. Deinde cum suffragia sive letaniam ibidem ministri chori anglice decantassent in loco ejusdem chori ad idem præparato, contionem fecit idem R. Pater: qua finita in stallum decanalem† prædictum est reversus, ubi solempniter decantato per præfatos ministros chori psalmo viz. *O gyve lawde to our lorde god, for his mercye endureth for ever*, etc., inde resurgens domum capitularem

Appendix IV.

dicte ecclesie adivit, decano residentiariis prebendariis et aliis ministris supradictis eum ordine precedentibus.

Et tunc coram eodem R. Patre in loco eminentiori ibidem sedente comparuit personaliter dominus Alex. Smyth clericus Sacrista dicte ecclesie ac mandatarius in hac parte deputatus, et realiter introduxit mandatum dicti R. Patris alias in hac parte emanatum unacum tenore certificatorii annexi super executione eiusdem, ac nominibus et cognominibus decani omniumque et singulorum dignitates et officia in dicta ecclesia obtinentium, necnon canonicorum prebendariorum et ceterorum ministrorum eiusdem, in scedula eidem certificatorio annexa specificatis, et in ea parte juxta antiquum morem usum et consuetudinem ipsius ecclesie citatorum. Cuius quidem mandati et certificatorii predicti tenores sequuntur et sunt tales.

[f. 4^v. Citation of Bishop to Dean and Chapter for Ap 17.
London, March 26, 1561.]

[Certificate of Sacrist to Bishop. Ap. 16.]

[Schedule of persons with marginal notes of presence or absence with excuse.]

8 Dignities.

27 Major Canons (including five of the eight dignities)
besides 3 vacant.

13 Minor Canons (number uncertain because list subsequently altered).

6 Vicars Choral.

10 Choristers.

4 Vergers.

2 Bellringers.

signed, "Dominus Alexander Smyth Cantator epistole,
sacrista."

f. 8. Quo quidem certificatorio sic introducto et per me Petrum Johnson Registrarium dicti R. P. de suis mandato publice perlecto, factaque prima preconizatione omnium et singulorum citatorum et monitorum prædictorum, statim idem Decanus debitam obedientiam necnon et legitimam dicto R. D. Edmundo London. episcopo tanquam pastori episcopo et ordinario suo et dicte ecclesie verbo promisit iuxta antiquum morem usum et consuetudinem

Appendix IV.

ejusdem; quam quidem obedientiam et alii omnes et singuli tum præsentes, et absentium nominibus eorum procuratores, similiter promiserunt.

Deinde causis visitacionis pred. per eundem R.P. Anglice propositis et declaratis, lectaque scedula contra citatos et monitos ac non comparentes, idem R.P. pronunciavit eosdem contumaces, et reservavit penas contumaciarum suarum huiusmodi donec et quousque sibi visum fuerit, prout in dicta scedula continetur. Ac prorogavit et continuavit huiusmodi suam visitacionem sic ut prefertur inchoatam usque ad et in horam terciam pomeridianam eiusdem diei in locum capitularem prædictum.

Et sic inde recessit ad ædes dicti Decani unacum eodem Decano, etc. . . . ubi facto eidem R. Patri suisque familiaribus prandio impensis eiusdem Decani et aliorum Residentiariorum dicte ecclesie, ipse R.P. predicta caterva concomitante, circiter horam tertiam p.m. eiusdem diei ad dictum locum capitularem adivit.

Ubi iudicialiter sedebat. Tunc introducta et exhibita copia quorundam statutorum ecclesie cathedralis per eundem Decanum et residentiarios coram eodem R.P. ibidem. sedente, ibidemque habitis nonnullis tractatibus tam super observacione quam super aliis causis et materiis statum et regimen eiusdem ecclesie concernentibus, Idem R.P. ad petitionem dicti Decani et capituli aliorumque ibidem presentium assignavit eisdem ut exhibeant Injunctiones originales et ordinationes tam in Regia Visitacione ultima per visitatores executioni demandand. traditas quam statutorum integrorum et ordinationum aliarum eiusdem ecclesie in archivis et monumentis eiusdem remanentium, die Jovis viz. xxix^{no} die mensis maii proxime jam futuro in hoc loco hora capitulari, dicto Decano et capitulo presentibus et Thesaurario tunc absente per procuratorem suum monitis ad exhibendum eisdem die hora et loco predictis verum et perfectum Inventarium omnium et singulorum bonorum Jocalium et [word struck through] ad ecclesiam divi Pauli pred. vel in ipso primo anno regine Marie Anglie regine etc. usque in hanc diem et horam pertinentium et remanentium sub pena juris.

Appendix IV.

Postremo idem R.P. monuit judicialiter omnes et singulos per procuratores competentes xxix^{no} die predicto, hora et loco prefatis ibidem personaliter adessent, et quilibet adesset, sub pena juris, visuri et audituri prout justum fuerit ac prout natura et qualitas dicte visitacionis de se exigerit et postulaverit.

Et sic hanc suam visitacionem (prius monitis universis et singulis in dicta ecclesia . . . ad exhibendum coram dicto R.P. aut etc. . . . tam litteras ordinum suorum quam titulos dignitatum beneficiorum et facultates et plurales suas si quas habent die predicto vel citra viz. xxix^{no} die dicti mensis Maii sub pena prefata) continuavit, et prorogavit huiusmodi visitacionem suam cum ulteriori prorogacione et continuacione prout sibi videbitur usque ad et in horam octavam a.m. crastini diei et locum capitularem huiusmodi: in quam etiam horam et locum idem R.P. monuit dictum Decanum reliquosque dicte ecclesie prebendarios et ministros, comparentes tam per se quam per procuratores, ut si quid correctione et reformatione dignat^r reperirent, in hoc loco coram eodem R.P. sigillatim et secrete presentarent proponerent et exhiberent, sive quilibet presentaret proponeret et exhiberet, me Petro Johnson Registrario presente.¹

¹There is an inventory written on an inserted slip of the book at this point which runs as follows:

Anno 1558 & 1^{to} Octobris.

Ornaments in the vestry

In primis, on crosse

Item, a communion cuppe.

Item, iiij chalyses.

Item, ij candelstyks.

Item, ij payre of sencers.

Item, on shyppe.

Item, ij bassens

Item, a ymage of Saynt

Paule.

Item, a myture with the staffe.

Item, xxx^{tie} copes.

Item, iiij sutts of vestyments.

all these be
of silver

Item, xi bodekyns.

Item, on quyshene of tyssue.

Item, viij other quyshens.

Item, a fount of latene.

Item, iiij altarclothes.

Item, ij towells.

Item, a palle of velvett.

Item, on canapye.

Item, ij clothes for y^e hye altar.

Item, on cloth for y^e byshopps see.

For an account of the rest of the proceedings see above p. 150.

APPENDIX V.
Christ Church, Canterbury.

1564-5.

The certificate of the Vicedean of the cathedral and metropolitical church of Christ in Canterbury, and the Prebendaries of the same church here present.

After due consultation had upon the copy of a letter directed from the most reverend Father in God, Matthew, Lord Archbishop of Canterbury unto you his Grace's Commissary, containing the Queen's Highness pleasure and commandment for special regard to be had to the clergy within his province, for their conformity in doctrine, and uniformity in rites and ceremonies of the Church, and for their private manners, usages, and behaviours, according to the tenor of the said letters; we do make our certificate for the state of our church touching the premisses in manner and form following.

1. *First*, we do certify, that there is no doctrine taught or defended by us, or any of us, nor by any preacher of our church to our knowledge, other than that which is approved by the Word of God, and set forth within this realm by public authority.

2. The Common Prayer daily through the year, though there be no Communion, is sung at the communion table, standing north and south, where the high altar did stand. The Minister, when there is no Communion, useth a surplice only, standing on the east side of the table with his face towards the people.

The Holy Communion is ministered ordinarily the first Sunday of every month through the year. At what time the table is set east and west. The Priest which ministereth, the Pystoler and Gospeler, at that time wear copes. And none are suffered then to tarry within that chancel but the communicants.

Appendix V.

For the ministering of the Communion we use bread appointed by the Queen's Highness Injunctions.

The evening prayer in winter is between three and four; in summer between four and five of the clock in the afternoon. At which prayers Mr Dean, when he is here, and every of the Prebendaries, are present every day once at the least, apparelled, in the choir: and when they preach, with surplice and silk hoods.

The Preachers, being at home, come to the Common Prayer on Sundays and Holy days, wearing surplices and hoods.

The Petty Canons, The Lay Clerks, and Choristers, wear surplices in the choir daily.

The Schoolmaster for grammar, the Usher, and the Queen's Highness scholars, come to the choir on Sundays and Holy days in surplices.

3. *Thirdly*, we certify, that touching the manners, usages, and behaviours for ourselves, for the Preachers, and other inferior ministers within our church, we know none that liveth unorderly, or to use himself otherwise than is by order prescribed and permitted by the Queen's Highness Injunctions.

Thomas Willowghbye.

Willelmus Darrell.

Johannes Buttler.

Thomas Beacon.

Theodor Newton.

Henry Goodricke.

Andrew Peerson.¹

¹Printed in Strype, *Parker*, 1, 183, from MS. cxxii of Corpus Christi College, Cambridge, p. 323. The date is probably February, 1564-5. See *Parker Corr.* No. CLXX.

APPENDIX VI¹

Churche Maters Anno 1567. 10 Januarye

1. *Item*, that no man presume to preache which are not lycensed eyther

By the Quene hir honorable Lords of the Coounsell	1
By the Archebyshope of Cantorburye)	2
By the Byshope of London)	
By the Queenes Commysioners)	3
By the Unyversities seale)	

And that all preachers lycensed from Anno 1564 shall bryng yn their lycenses before the ffyrst of marche next, and not to fayle as at there perrylls in hir Majestyes name. Geven this 10 of January 1567.

Commissioners Matth. Parker Archbp of canter
Edmond Grindal Bishop of London
Doctor Hewes
John Molyns
Thomas Huewyck

And this charge to Bee geeven in a revesture

That all your parryshioners may understand the
Quenes Maty pleasures ys that sober and stayd
preachers may be apoynted unto this holy callyng

Nota. And all oothers Inhibytyd.

God save the quene 1567

¹From Earl's Diary (Univ. Libr. Camb. MS. Mm. i, 29), f. 40^v

APPENDIX VII

The Elizabethan Revision of Cathedral Statutes.

THE Elizabethan draft of revised Statutes for the Cathedrals is to be found in Lambeth MS. 276. The volume opens with an index to the chapters of the code, then follows an abstract of the Act of Parliament giving the Queen power to make fresh statutes, signed by the Queen.

Then a Royal Letter from the Queen to the Commissioners Ecclesiastical as follows:

“Moste Reverende Father in God Righte trustie and Righte well beloved we grete you well. We be informed that the ordinances and statutes of sundrie oure Cathedrall Churches as well in the Province of Canterbury as Yorke remayne in diverse points unreformed from the state whereunto they were altered in the tyme of our late dere sister Quene Mary, at which tyme the Crowne and regiment of this Realme was subdued to the Forreyne auctoritie of Rome, so as at this tyme the said statutes conteyne moche matter against the dignity of our Crowne, and the Lawes of our Realme, to the evill example also that may be therof gathered.

“Wherefore we will that you our Commissioners or sixe of you shall have regard therunto and cause the Statutes of such our Cathedrall or Collegiat Churches to be perused and to cause the same to be reformed in all such points and clauses as be or maie be interpreted against the Lawes of our Realme, usinge therin for the Province of York the assent of the Archbushop, or the bushop of the dioces where the said Cathedrall Church is.

“Yeven under our Signet at our Pallace of Westminster the fourth daie of June the fourth yere of oure Reigne.

“To the most Reverende Father in god oure Righte trustie and righte wellbeloved the Archbushop of Canterbury and to the Reverende Father in god the Busshop of London, and the rest of the Commissioners for Ecclesiasticall causes.”

Appendix VII.

Overleaf there is given a clause from the Commission dealing with the subject. This is signed by the Archbishop of Canterbury, the Bishops of Winchester and Ely, Alexander Nowell, T. Wattes and T. Yale: and an inserted slip gives further names—Eps. Lincoln, W. Deye, D. Harvey, D. Watson, Mr Peerson, Mr Aldriche, with the note, “Some of them at the whole, some counsaylled with in the greatest Doutes.”

Then comes the following a summary of the principal innovations of the New Statutes as compared with the Old.

Generall imperfections in the Statutes of King Henry

1. *First*, diverse of the Statutes are repugnant to the Lawes of the realme now in force as in common praier &c.
2. *Item*, the paynes of many statutes in light offences being periurie be now charged with pecuniary paynes.
3. *Item*, no provision made for the busshope to be receyved at his visitation and otherwise, no order appoynted for the admission of the Deane prebendaries and other mynisters.

Reformations of the defects and enormities of the olde Statutes

N.S. O.S.

2. 1. The stipende of the pistler and Gospeler converted to the mayntenance of a dyvinitie lectur, where before no provision was for the same.
3. 2. The order of the admission and installation of the Deane newe provided for.
4. 3. The othe of the Deane better provided as to renounce all Forreyne iurisdiction and all doctrine contrarie to the religion received.
5. 7. A payne for suche as shall at the Deane's admission refuse to exhibite before the Deane suche goodes and Jewells as belonge to the Church.
6. 4. That the deane shall more diligentlie se to the officers and ministers of the Church, and that the sermons be had according to the Statutes.
7. 8. A provision that Deanes and Prebendaries beinge readers of Dyvinitie in Cambridge or Oxforde maie during theire reading be accompted for resident.

Appendix VII.

9. *De prebendariorum installatione ingressu et sacramento.*

This chapter newly made and provided.

10. *De interpretatione nominis capituli.*

This chapter inserted of new.

11. 12. A provision that every Cathedrall Church shall alwayes throughout the yere be furnished with the fourthe parte of the Canons, and the non-residente to have no Comoditie but *Corpus Prebendæ* according to the rate of their absence.

12. 15. That the Canons resident be present at the Dyvine Service and holy Communion or ells to be accompted for that tyme as non-resident, and a *cogitetur* for mayntenance of hospitalitie.

13. 13. That the Deane shall preache iiij sermons besides iij sermons for festivall dayes, and the prebendaries to furnish the rest of the sondaie sermons and the other holidayes throughout the yere.

14. *De concionatoribus.*

This chapiter serveth only for the Church of Canterbury, for that the other churches have no foundation for preachers.

15. 20. That the pety canons and clerks shalbe elected and chosen by the Deane and Chapter or the vicedeane and Chapter, and they to sweare agaynst all forreyne auctoritie.

17. 16. The election of officers to be the xth of December yerelie thought to be more convenient for that the daie before appoynted was in terme tyme.

Item, the chosinge of officers if the Deane and prebendaries cannot agree after iij daies to be in the busshopes auctoritie for avoiding of Contention.

18. 17. A proviso that the vicedeane and prebendaries shall let no leases place officers &c under their Comon Seale *Decanatu vacante*.

19. 18. A restraint that the receyver shall not burden the Church otherwise than with his stipende appoynted and with other Charges for kepinge of Courts.

20. That the Treasurer shall not bestowe in the repara-

Appendix VII.

tions of the Church &c above xls without consent of the Deane and Chapter.

- ib.* 19. *Item*, that the deane and prebendaries shall not sell or let to lease any parte of the Deane's prebendaries' or pety canons' houses &c.
- ib.* *Item*, that the Deane or prebendaries dying or otherwise amoved shall leave in their houses to their successors formes and benches, &c.
21. *De prelectore Theologico.*
This Chapter newly provided.
23. 24. The service heretofore done by the vesterer and vergers at the alter &c, tending to superstition, reformed according to the present state, with the office of sextons newlie inserted.
24. 23. That the Mr of the Queristers in his absence shall appoynte a sufficient deputie to be allowed by the Deane and Chapter that the Church be not destitute.
25. That out of the Grammer scholes their maie be exhibition at Cambridge and Oxforde for certain scholars according to the number of the foundation; as where there be 50, x to be founde at the universities: and the election of them provided for also.
26. 26. That the Beadmen may have xl daies absence from the Church in the yeare, having but xx before, and that they shall in their admission take the like othe as other officers of the Church, to praie also for the Quene's Maiestie and tranquillitie of the realme, and one of them yerelie to be made overseer of the rest at the appoyntment of the Deane.
27. 5. That the Deane and receyver in their yerelie vewe shall betwene Ester and Michelmas kepe their Courts, and not the stewarde alone.
28. 6. The whole Chapter better provided for the mayntenance of the possessions and state of the Church for preservation of woddess and graunting out of advowsons.
29. 36. The ij. generall chapter daies appoynted at a more convenient tyme of the yere, and a payne of iiijli

Appendix VII.

for the Deane or prebendaries that shall not be then present.

30. 27. That the stipendes of the Butlers and Cooks &c be converted to necessarie uses of the Church (if there shall not be used a Common Table).
31. 28. That the Deane by his discretion shall give Licence to those that be married or have other lawfull business to eate oute of the Common table, and the ordering of the same to be at his disposition as shall agree wthe the tyme and persons.
32. 28-30. The iij Chapters of the Commons lyveries and stipendes brought into one some of money for the equall payment of the same somes to suche as lyve abroad.
33. 31. The whole chapter reformed accordinge to the present state of religion and the same more amply provided as well for the Deane and prebendaries as the rest of the whole Church in executing the Dyvine service wthe subscription to the boke of articles of religion lately authorised.
34. 32. That the fermers of the Church shall exhibite a trewe Copie of suche leases as were granted before the erection of the said Church, to be registred &c, & that the Common seale shall not be put to any blanks or Cleane paper. And a payne for the keye keepers which shall obstinatlie kepe awaie their key contrarie to the consent of the Deane and Chapter.
35. 33. That the Auditor shall yerelie make ij paper books, the one of the accompts of the receyver, the other of the Treasurer, and to ingrosse the same in parchment, with provision made for the Collection of arrearages upon the determination of every accompte.
36. 34. The whole Chapter reduced to a better forme for the punishment of offenders, as for lyght faultes with a pecuniarye payne, for greater wthe expulsion.
38. 37. That the Statutes may be read over in the presence

Appendix VII.

of all the officers of the Churche every thirde yere, and every yere those statutes to be red that concern the Deane and prebendaries. And also the Visitor's iniunctions to be red.

De precibus. The same reformed to the state of religion now received.

Thereafter comes a quotation from Henry's Foundation Charter, which had been much in question because it seemed to give the Dean the appointment to all the minor posts, while the Statutes only mentioned some; and this is followed by a statement of the point at issue (see *Nicolson's Letters*, II, 342, 343).

The Statutes then follow and occupy the rest of the book. They have a new preface and a new section prefixed as to the place of the Bishop, which is given here as it bears upon the method of visitation.

For the rest the brief statement of the innovations given above must suffice.

The draft is much corrected, interlined and altered. It is evidently the original from which no doubt a fair copy was made in hope of the Queen's attention, which she never gave.

“ I. *De dignitate episcopi.*

Cum inter omnes gradus et ordines ecclesiasticos episcopus emineat et dignitate ceteris antecellat, decanum prebendarios seu canonicis aliosque ecclesie ministros non in choro solum sed in aliis locis quibuscunque debitum illi honorem et reverentiam exhibere valde congruum et consentaneum esse duximus. *Statuimus* igitur et ordinamus ut episcopus cum primo ecclesiam suam aderit et quotienscunque visitandi causa personaliter accesserit in hunc modum recipiatur.

Decanus prebendarii seu canonici et chorus universus more solito superpelliceis et caputiis gradibus suis convenientibus induti, in ordinem sese componentes, episcopo templum ingressuro obviam reverenter precedent et ad summum usque chori gradum, mensam Domini vel sedem

Appendix VII.

suam cathedralem prout episcopo tum presenti commodum videbitur, pio cum effectū deducēt, Choro autem interim psalmum lxvij^m vel nonagesimum primum canente. Sequentur deinde preces in hanc fere sententiam per Decanum eoque absente Vicedecanum aut seniore prebendarium seu canonicum.

Salvum fac Domine N. Episcopum nostrum.

Servum tuum in te sperantem.

Mitte ei auxilium de sanctuario tuo.

Et de Sion tuere eum.

Domine exaudi orationem nostram.

Et clamor noster ad te veniat.

Oremus.

Concede quesumus Domine famulo tuo N. episcopo nostro ut tum verbum predicando, tum etiam bonorum operum exemplo, populum eius fidei commissum ad omnem pietatem instituat et erudiat, æternæque fælicitatis gaudium a te, Domine Jesu Christe, summo pastore expectet.

Other directions for the advent of the Bishop on other occasions follow, erased.

Some Principal Authorities used in these Volumes.

Acts of the Privy Council.

Annales Monastici, Ed. Luard (5 vols, Rolls Series, 1864-9).

Ashley, *Economic History* (1888-1893).

Atchley, C., *The Parish Clerk* (1903).

Ayliffe, J., *Parergon Juris Canonici Anglicani* (1734).

Beard, C., *The Reformation* (Hibbert Lectures), 1897.

Bentham, J., *History of the Church of Ely* (Cambridge, 1771).

Bigg, C., *Wayside Sketches in Ecclesiastical History* (1906).

Birch, W. de G., *Cartularium Saxonicum*.

Birt, H. N., *Elizabethan Religious Settlement* (1907).

Böhmer, H., *Kirche und Staat in England* (1899).

Bond, E. A., *Statutes of the Colleges of Oxford* (3 vols. 1853)

Bradshaw and Wordsworth, *Lincoln Cath. Statutes* (1892-7).

Bruns, H., *Canones* (1839).

Bucer, M., *Scripta Anglicana* (Basle, 1577).

Burnet, G., *History of the Reformation* (Ed. Pocock, 6 vols, 1865).

Burton, E., *Three Primers* (Oxford, 1834).

Cambridge Modern History, vol. II, *The Reformation*.

Churchwardens' Accounts (for various sets in print see *English Historical Review*, xv, 335).

Camden Society's Publications:

Greyfriars' Chronicle, 1199-1556.

Letters relating to the Suppression of the Monasteries.

Machyn's Diary, 1550-1563.

Narratives of the Reformation.

Troubles Connected with the Book of Common Prayer.

Wriothesley's Chronicle, 1485-1559.

Canons of 1571 (Ch. Hist. Soc. 1899).

Cardwell, E., *Documentary Annals* (2nd edition, 2 vols, 1844)

Reformatio Legum (1850).

Synodalia, 2 vols. (1842).

Some Principal Authorities used in these Volumes

- Carlyle, R. M. and A. J., *Bishop Latimer* (Leaders of Religion, 1899).
- Collier, J., *Ecclesiastical History* (New Edition, 9 vols, 1840).
- Collins, W. E., *The English Reformation* (Ch. Hist. Soc., 1896).
- Convocation (Upper House), *Report of Sub-committee on Ornaments' Rubric* (1908). *On Readers* (1904).
- Creighton, C., *History of Epidemics in Britain*. (1891-4).
- Creighton, M., *Cardinal Wolsey* (1888).
- Cutts, E. K., *Parish Priests and their people in the Middle Ages* (1898).
- Dayman and Jones, *Statuta, or Statutes of the Cathedral Church of Sarum* (1883).
- Dixon, R. W., *History of the Church of England* (1878-1902).
- Drury, T. W., *Confession and Absolution* (1903).
Elevation in the Eucharist (1907).
- Dugdale, Sir W., *History of St Paul's Cathedral*, (1818).
Monasticon (1846).
- Early English Text Society's Publications:
English Gilds.
England in Time of Henry VIII.
Myrc's Instructions for Parish Priest.
Records of a London City Church.
The Lay-Folks' Mass Book.
The Primer.
- English Historical Review* (vols I-XXII).
- Frere, W. H., *The Marian Reaction* (1896).
The Use of Sarum (2 vols, 1898).
Principles of Religious Ceremonial (1907).
English Church under Elizabeth and James (1904).
- Ferraris L., *Bibliotheca Canonica* (Rome, 1768).
- Foxe, J., *Acts and Monuments* (8 vols, 1837).
- Gairdner, J., *English Church under Henry VIII to Mary* (1902).
Letters and Papers of Henry VIII (1862-).
- Gasquet, F. A., *The Old English Bible and Other Essays* (1897).
The Eve of the Reformation (1900).
Mediæval Parish Life (1906).

Some Principal Authorities used in these Volumes

- Gasquet, F. A., and Bishop, E. *Edward VI and the Book of Common Prayer* (1890).
- Gee, H., *Elizabethan Clergy* (1898).
- Gee and Hardy, *Documents illustrative of English Church History* (1896).
- Gibson, E., *Codex Juris Ecclesiastici Anglicani* (2 vols, 1713).
- Gibson, E. C. S., *The XXXIX Articles* (Fifth edition).
- Gorham, G. C., *Reformation Gleanings* (1857).
- Green, R., *History of Worcester* (1796).
- Haddan and Stubbs, *Councils and Ecclesiastical Documents* (3 vols, 1871).
- Hale, W. H., *Precedents in Criminal Cases* (1847).
- Hallam, A., *Literature of Europe* (1855).
- History of England* (3 vols, 1872).
- Hardouin, F., *Concilia* (11 vols, 1715).
- Hardwick, C., *History of the XXXIX Articles* (1876).
- Hart, E., *Ecclesiastical Records* (1846).
- Hatch, E., *The Growth of Church Institutions* (1891).
- Hefele, C. J., *History of the Councils* (E. T. 5 vols, 1871-1896).
- Hefele-Leclercq, *Histoire des Conciles* (1907-).
- Heylyn, P., *History of the Reformation* (2 vols, 1849).
- Historical MSS. Commission, *Catalogues of Various MSS. Collections*.
- Hoare, W. H., *The Evolution of the English Bible* (1902).
- Holinshed, R., *Chronicles* (1807).
- Hobhouse, Bp., *Somerset Churchwardens' Accounts* (1890).
- Hope, W. H. St J., *Cathedral Church of Rochester* (1890).
- Hoskins, E., *Primers: Sarum, York and Roman* (1901).
- Jessopp, A., *Parish Life before the Great Pillage* (1901).
- Johnson, J., *English Canons* (Anglo-Catholic Library, 2 vols 1850).
- Kemble, J. M., *Codex Diplomaticus Ævi Saxonici* (6 vols 1839-1848).
- Kitchin, G. W., and Madge, F., *Winchester Cathedral Documents* (2 vols, 1889).
- Lamb, J., *Original Letters and Documents* (1838).
- History of Corpus Christi College, Cambridge* (1831).
- Lea, H. C., *History of Auricular Confession* (3 vols, 1896).
- Leclercq-Hefele, *Histoire des Conciles* (1907-).

Some Principal Authorities used in these Volumes

- Lee, Sidney (and Leslie Stephen), *Dictionary of National Biography*.
Legg, J. Wickham, *Ecclesiological Essays* (1905).
 The Clerks' Book (Henry Bradshaw Society, 1903).
 Essays on Ceremonial (Editor, 1904).
Le Neve, *Fasti Ecclesiæ Anglicanæ* (Ed. Hardy, 3 vols, 1854).
Leonard, E. M., *Early History of English Poor Law Relief* (1900).
Letters and Papers of Henry VIII. Ed. Gairdner (1862-).
Lyndwood, W., *Provinciale* (1697).
Makower, F., *The Constitutional History of the Church of England* (English tr., 1895).
Mansi, D., *Concilia* (1759).
Maskell, W., *Monumenta Ritualia* (3 vols, 2nd Ed., 1882).
Mason, A. J., *Thomas Cranmer* (Leaders of Religion, 1898).
Matrimony, The Order of (in Bodleian Library, Arch. Bodl., A. 1, 56).
Micklethwaite, J. T., *The Ornaments of The Rubric* (Alcuin Club, 1897).
Mombert, J. I., *English Versions of The Bible* (1907).
Moore, A., *History of the Reformation* (1890).
More, Sir T., *English Works* (Ed. of 1557).
Mühlbauer, *Geschichte und Bedeutung der Wachs-lichter* (1874).
Mullinger, J. B., *History of Cambridge University* (2 vols, 1873-1884).
Myers, F., *Lectures on Great Englishmen* (printed privately, 1841-42).
Newcourt, R., *Repertorium Ecclesiasticum Parochiale Londinense* (2 vols, 1708-1710).
Oughton, T., *Ordo Judiciorum* (1738).
P.L., Patrologia Latina (Ed. Migne).
Parker, J. H., *Did Q. Elizabeth take "other order"* (1878-9).
Parker Society's Publications:
 Bradford's Works (2 vols).
 Bullinger's Works (5 vols).
 Cranmer's Works (2 vols).
 Epistolæ Tigurinæ (2 vols).
 Grindal's Remains.

Some Principal Authorities used in these Volumes

Parker Society's Publications—continued:

Hooper's Works (2 vols).

Latimer's Works (2 vols).

Liturgies of Edward VI.

Liturgical Services of Q. Elizabeth.

Parker's Correspondence.

Ridley's Works.

Original Letters (2 vols).

Perry, G., *History of the English Church* (Vol. II, 1881).

Pollock and Maitland, *History of English Law* (2 vols, 1895).

Procter, F., and Frere, W. H., *New History of The Book of Common Prayer* (1906).

Prothero, G. W., *Statutes and Constitutional Documents* (1894).

Pullan, L., *The Book of Common Prayer* (1901).

Raine, J., *Historians of the Church of York* (Rolls Series, 3 vols, 1879-1894).

Historiæ Dunelmensis Scriptores Tres (Surtees Soc. 1839).

Rannie, D. W., *History of Oriel College* (College History Series, 1900).

Reichel, O. J., *Manual of Canon Law* (2 vols, 1896).

The Treasury of God and the Birthright of the Poor (1907).

Reyner, C., *Apostolatus Benedictinorum in Anglia* (1626).

Richter, Æ., *Corpus Juris Canonici* (2 parts, 1839).

Ritual Commission Report (1867-1870).

Rock, D., *The Church of our Fathers* (Ed. Hart and Frere; 4 vols, 1903).

Rymer, T., *Foedera* (Vols. XIV and XV, 1713).

Sarum Missal (Ed. Dickinson, Burntisland, 1861-1883).

Schröder, A., *Entwicklung des Archidiaconats* (1890).

Seebohm, F., *Oxford Reformers* (1869).

The Era of the Protestant Revolution (1891).

Smith, P. V., *The Church Handbook* (1907).

Somner-Battely, *Antiquities of Canterbury* (1703).

Sparrow, A., *Collection of Articles* (1684).

Sparrow Simpson, W., *Registrum Statutorum Ecclesiæ Pauli* (1873).

Some Principal Authorities used in these Volumes

- Staley, V., *Hierurgia Anglicana* (New Ed., 3 vols, 1902).
Statutes at Large (11 vols, 1770).
Stokes, A. P., *History of Corpus Christi College, Cambridge* (1898).
Strype, J., *Works* (Oxford Ed., 1820-1840).
Stubbs, W., *Lectures on Mediæval and Modern History* (1900).
Constitutional History of England (1890).
Episcopal Succession in England (1897).
S. Paul's Ecclesiological Society, *Transactions* (4 vols).
Surtees Society's Publications:
Ecclesiastical Proceedings in the Court of Durham.
Historie Dunelmensis Scriptoris Tres.
Memorials of Ripon.
Testamenta Eboracensia.
The York Manual.
Sturge, C. Y., *Points of Church Law* (1907).
Thorpe, B., *Ancient Laws and Institutes* (1840).
Thurston, H., *Lent and Holy Week* (1904).
Tomlinson, J. T., *The Prayer Book, Homilies, etc.* (1897).
Traill, H. D., *Social England* (Vol. III, 1895).
Van Espen, Z., *Jus Ecclesiasticum Universum* (5 vols, 1753).
Victoria County Histories of England.
Wakeman, H. O., *History of the Church of England* (1896).
Westcott, Bp, *History of the English Bible* (1868).
Wharton, H., *Anglia Sacra*, 2 vols (1691).
Wilkins, D., *Concilia* (4 vols, 1737).
Willis, B., *Survey of the Cathedral Church of Bangor* (1721).
Wilson, H. A., *Magdalen College* (Oxford College Histories, 1899).
The Order of The Communion (Henry Bradshaw Society, 1907).
Wood A., *History and Antiquities of the University of Oxford* (2 vols., 1796).
Wordsworth, C., *Ecclesiastical Biography* (1839).
Wordsworth and Littlehales, *Mediæval Service Books.*
Wright, T., *Letters relating to the Suppression of the Monasteries* (Camden Soc. 1843).
York Cathedral Statutes (printed privately, 1900).

GENERAL INDEX
OF THE DOCUMENTS
PRINTED IN
VOLUMES II AND III

A B ULMIS, John—to Bullinger, ii. 243 n, 326
 ablutions: 'licking the chalice' ii. 192, 241, 276, 417 (*purificatio*); 'washing his hands or fingers . . . after the receipt of the holy Communion' ii. 241, 276; *see* washing
 absolution: 'the benefit of —' ii. 335, 'the Absolution' iii. 33
 'accordingly' ii. 113, 305, 335, iii. 123, 164, 341, 381
 accounts (accompts): to be rendered annually to the convent or four seniors ii. 31; — of cathedrals and colleges to be rendered twice a year ii. 201–2, 396, annually 221, 249, 254, iii. 75, 125, 181, 184, 229, 231, 244, quarterly iii. 238, 260; — of the fabric ii. 28, iii. 123, 352; canons of Sarum refusing to give — of moneys spent on the fabric iii. 202; canons to be present at the making of their — ii. 395; the account is to be engrossed double at the audit iii. 136–7, 320–1; officers of charge are to be bound in a sufficient sum to render accompt of their charge iii. 153; eight days' notice to be given iii. 352; *see* treasurer
 — to be given to the bp of London of moneys at St Pauls ii. 378, 379, 380; to the bp of Carlisle at his cathedral iii. 146
 the canons of Sarum have not satisfied the Queen and Barons of the Exchequer with — for two years' vacancy of the see iii. 128
 steward's weekly — iii. 184; — of the common hall to be examined by canons iii. 239, 363
 — of churchwardens for church goods etc. (annually) ii. 293, 347, 366, 398, iii. 85, 228, 268, 283, 311, 371, 382
 'accumbered' iii. 61
 acolyte: 'being above the degree of —' ii. 169
 Acts of Parliament:
 35 Edward I sess. 2 (churchyards) ii. 387 n
 21 Henry VIII, c. 5 (probate fees) ii. 390 n
 c. 13 (residence on benefices) ii. 8 n, 84 n, iii. 263 n
 c. 13 § 8 (farming other lands) ii. 305 n
 24 Henry VIII, c. 13 (dress of clergy) iii. 178
 25 Henry VIII, c. 19 (submission of clergy) ii. 324 n, 325 n
 c. 21 (statute of faculties) iii. 64
 26 Henry VIII, c. 3 (first fruits and tenths) ii. 295 n
 27 Henry VIII, c. 20 (payment of tithes) ii. 41 n, 293 n
 28 Henry VIII, c. 10 (oath of supremacy) ii. 325 n
 c. 13 (regulating residence) ii. 8 n

Index

Acts of Parliament (continued):

- 31 Henry VIII, c. 8 (proclamations to have force of law) ii. 103
 - c. 14 (six articles) ii. 297 n
- 33 Henry VIII, c. 8 (against witchcraft) iii. 5 n
 - c. 9 (unlawful games) ii. 9-10 n
- 35 Henry VIII, c. 1 (succession) ii. 325 n
- 37 Henry VIII, c. 9 (usury) ii. 348 n
- 1 Edward VI, c. 1 (on the Sacrament) ii. 322
 - c. 2 (election of bishops) ii. 322
 - c. 3 § 16 (relief of the poor) ii. 193 n
 - c. 12 (repeal six articles law) ii. 297 n, 5 n
 - c. 14 (suppression of guilds, etc.) ii. 128 n, 191 n, 246
- 2 & 3 Edward VI, c. 1 (uniformity) ii. 246, 232 n, 234 n, 238 n,
239 n, 322, iii. 98 n
 - c. 13 (tithes) ii. 293 n
 - c. 19 (fasting) ii. 304 n
 - c. 20 (payment of tenths) ii. 295 n
 - c. 21 (marriage of priests) ii. 322, iii. 18
- 3 & 4 Edward VI, c. 5 (against unlawful assemblies) ii. 289
 - c. 10 (putting away books and images) ii. 248 n,
285 n, 322
 - § 5 (invocations of saints) ii. 236 n
 - § 6 (images on tombs) ii. 285 n
 - c. 11 (ecclesiastical laws) ii. 324 n
 - c. 12 (new ordinal act) ii. 322
- 5 & 6 Edward VI, c. 1 (2nd Act of Uniformity) ii. 322, iii. 5 n
 - c. 2 (relief of poor) ii. 407 n, iii. 90 n, 210
 - c. 3 (Holy days and fast days) ii. 322, 328 n, iii. 62,
70, 160, 176
 - c. 12 (legitimization of priests' children) ii. 293 n,
322, iii. 18
 - c. 20 (usury) ii. 348 n
- 1 Mary I, c. 1 (repeals 33 Henry VIII, c. 8) iii. 5 n
- 1 Mary II, c. 2 (Act of Repeal) ii. 322 n, 336 n, iii. 19
 - c. 3 (offenders of preachers, etc.) ii. 350 n, iii. 21 n
 - § 4 (abusing the Sacrament) ii. 334 n
 - c. 12 (against unlawful assemblies) ii. 333 n
- 1 & 2 Philip and Mary, c. 6 (heresy, heretical books) ii. 389 n
 - c. 8 (second Act of Repeal) ii. 325 n, 330
- 2 & 3 Philip and Mary, c. 4 (first fruits and tenths) ii. 295 n
 - c. 5 (relief of poor) ii. 407 n
- 1 Elizabeth c. 1 (Act of Supremacy) iii. 1, 8 n, 26, 27 n, 131 n, 192,
204, 247, 263 n, 328

Index

- 1 Elizabeth, c. 2 (Act of Uniformity) iii. 1, 5 n, 21 n, 24, 33 n, 42 n, 61, 70, 81 n, 84 n, 161, 167 n, 168, 266, 280, 289, 300, 308, 336, 381
 c. 4 (first fruits and tenths) ii. 295 n
 c. 19 (restraint of leases) iii. 377 n
 c. 22 (cathedrals) iii. 145
- 5 Elizabeth, c. 1 (assurance of supremacy) iii. 26 n, 214 n
 c. 3 (relief of poor) iii. 90 n, 268, 290, 296, 300, 311, 363 n
 cc. 15, 16 (against witchcraft) iii. 5 n
- 13 Elizabeth, c. 10 (restraint of leases) iii. 377
 c. 12 (subscription to the Articles) iii. 333 n, 336 n, 376, 378 n
- 14 Elizabeth, c. 5 (relief of poor) iii. 290 n, 296, 363 n
 20 & 21 Victoria, c. 77 (testamentary jurisdiction) ii. 390 n
- actuaries iii. 271
- Acworth, Dr George iii. 131, 182, 183, 184
- administration (of the goods of the dead) ii. 112, 138, 156, iii. 112, 349; administrator ii. 188, iii. 6, 158, 372, 383; (ad)minister ii. 390, 425, iii. 142, 213, 267, 302, 383; *see* wills
- Admonition to All Such as Intend to Marry, An iii. 174 n, 381 (for degrees of matrimony); *see* Table
- Admonition to Simple Men deceived by Malicious, An iii. 25-7
- adoptions (at Sarum) iii. 123
- Advertisements, The iii. 171-80, 193, 197, 198, 208 n, 334 n, 375, 377, 381; 'the book called —' (296), 298, 'the book of —' 301, 333; advertisements 318, 324, 376, 379, 385; 381 n
- advisement: 'with good —' iii. 67, 180, 260, 280
 'advoutry' ii. 408
- advowsons ii. 357-8, 393, iii. 64, 73
- aerary, the (Windsor) ii. 254, iii. 242-6
- 'affectuously' ii. 317, *but see corrigendum* ii. p. vii
- Agnus*: 'saying the —before the Communion' ii. 242, 276
- Alambrigge, Mr Nicholas (All Souls) ii. 74
- alb ii. 345, 347, 366, 417, iii. 255, 311, 322, 332
- Alboyne, Mr Anthony (Oriel) ii. 100
- Alderney, Isle of iii. 219
- alehouse: *see* tavern; 'alewife' iii. 168
- Alexander, Dr (Canterbury) iii. 96
- alienation of church property ii. 113, 183, 249, 293, 339, 346, iii. 50, 77, 95, 109, 183, 225, 229, 231, 242-3, 283; *see* church goods
- All Saints' Day: ringing of bells on — iii. 209, 256, 286, 309, 334, 344 (All Hallows' night); a day for communion iii. 347

Index

- All Souls College, Oxford; Injunctions for — ii. 70–81, 197–203
- All Souls' Day ii. 304 (as it was called), iii. 209 n; *crastino animarum* iii. 250; ringing on iii. 256 n, 286 (of late called —)
- Allen, W., papist writer iii. 265, 312, 333
- alley: the mid, middle—ii. 234, 263
- 'almose' iii. 234, 260: *elemosinae ex voluntate fundatorum ordinatae* at St Pauls ii. 380, *statutae* at Durham 414
- almsdeeds: the minister to give himself to — iii. 211
- almsgiving, a 'sacramental' ii. 8 n; *see* hospitality, poor
- almshouse iii. 82, 84, 210, 268
- almsmen: at Winchester iii. 135, 138, 139, 318, 319, 321–2; Worcester 231; Canterbury 52 ('the poor'), 238 (*pauperes*), 361, 'that none being a minister be admitted an almose man' 234: *see* bedesmen
- alms money: the — is not bestowed upon the poor at Canterbury iii. 49, 51–2, 363; Sarum 203; Windsor 242
- almuces: grey — at Lincoln ii. 168, 400; — not to be worn ii. 161 (amyses of cloth), iii. 94
- 'alonely' iii. 136, 138
- altar: 'sacrament of the —' ii. 38, *see* sacrament
- censing the — ii. 96; altars turned into tables 242–4, 276–7, *see* Table; to stand in a convenient place 294; 'greis, ascences, and up goings' to any — taken away 285; 'decked or apparelled behind and before' as an — 294, iii. 98 (contrast iii. 165 'in as beautiful a manner as it was being upon the —'); the — to be apparelled ii. 345, 365; altars rebuilt 397; consecrated 104, 195 (? hallowing of), 344, 389, 416, 425, *see* hallowing; canons at St Pauls to celebrate only *ad altaria eisdem limitata* 375; altars removed again iii. 27–8, 81, 90, 104, 112, 165, 226, 255, 284, 380; no — is to be taken down but by oversight of the curate and churchwardens, wherein no riotous or disordered manner is to be used iii. 27
- 'the high altar' ii. 171, 345, 365, 414 (*summum altare*); two lights upon — 116, 178; poor box near — 182; 'the place called the —' (York) 320; — of stone (not any gravestone) 344; tabernacle in the midst of — 393, 408; to bow to *altare magnum* on entering and leaving choir 418, 420; not to 'turn towards the place where the High Altar stood' at the *Glorias* iii. 328
- 'by-altars' removed ii. 244, cp 277; only one altar in chapel 200
- altare stabile vel portatile* ii. 416
- altar cloths ii. 417, iii. 295 (linen clothes called —)
- altar stones ii. 226, 284
- see* lights, sacrament, superaltaries, tabernacle
- altarists (at Salisbury) iii. 32, 33, 368

Index

- Ambrose, St ii. 136, 164, 249
 amice ii. 345, 365, 417 (*amictus*)
 'amyses of cloth' ii. 161, *see* almuces
 'amove,' to ii. 326
 Ampleforth, prebendary of ii. 312, 313, iii. 353, 354
 Anabaptists: a 'sect' ii. 238; doctrines of — ii. 269, 349; 233 n, 239 n, 338 n, iii. 97, 342; cp. iii. 66 (Christians may have private possessions)
anatomiam facere iii. 57
 ancient: '— doctors,' i.e. within 600 years of the Ascension ii. 319;
 '— writers ecclesiastical' iii. 135; — Fathers iii. 319, 326
 'ancients' (at the universities) iii. 78
 Andrew's Day, service on St: *see* reconciliation
 anniversary ii. 301 and note; *see* dead (prayer for the)
 Annunciation of the Angel, picture of Christ descending at the iii. 90, 104
 Feast of the — iii. 189, 326
 ante-Communion service: *see* Communion
 anthem: an — to be sung after Compline every day ii. 96; *Regina Celi, Salve Regina* and superstitious —s to be omitted 151; no —s to be sung but two, *Like as Moses* and *Be it evident*, 154-5;
 'no —s of our Lady or other saints' to be sung, but only of our Lord and in English 168; *see* music, organs, singing
 antiphoner ii. 344, 365, 379, iii. 96, 255, 285, 381
 Antwerp iii. 265 n
 Apesthorpe, prebendary of iii. 353-4
 Apostles' Creed, the iii. 65, 339; *see* Creed
 apparel (of the altar) ii. 345, 365, *see* altar; — of clergy, *see* dress
 apparitors ii. 271, 385
 'apply': to — their scholars ii. 355
 'appose,' to iii. 335; apposers (Winchester) iii. 325
 appropriation of churches ii. 20 n, iii. 64, 73, cp ii. 413 *ecclesia nostra Dumelmensis ecclesias multas rurales sibi concessas in proprios usus possidet*; appropriations ii. 50, 247; appropriate(d) churches 51, 62, 126, 214, 215, 231, 247, 252, 337, 395, iii. 78, 202, *see* impropriation; proprietary ii. 62, *see* proprietary; *see* preaching, repairs
aquae bajulus ii. 175-4 and note; *see* clerk
 archbishops: the — license preachers ii. 119, iii. 11, 173, 208, 374;
 license books iii. 24; apparel of — iii. 20, 178; they contribute to learned strangers iii. 96; their consent required for destruction of parts of churches iii. 109

Index

archbishops (continued):

they agree upon the Lambeth Articles iii. 95; set forth the Declaration of Principal Points etc. iii. 210, 220, cp 316; agree upon the 39 Articles iii. 326

appeals to the archbishop iii. 384

see Canterbury, York, metropolitan, bishop

archdeacon ii. 34, 155; articles concerning the duties of —s ii. 339–42, 368–9, and their ecclesiastical jurisdiction ii. 271–2, 384–5; Grindal's Injcts to the —s of York iii. 294–5; the archdeacon's visitation ii. 354, iii. 60, 69, 155, 159, 178, 280, 336, 384; visitation articles iii. 58; he examines the clergy in the Scriptures iii. 60, 69, 178, 384; licenses books iii. 24, matrimony without banns asking 384; decides the form and order of the Reading Pew 282, 295; a record of his procurations and synodals 118; collects money left in testaments 123–4; puts the bishop's injunctions in force 207; his official 282, 295; presenting to the — 268

Archives, Dean and Registrar of the iii. 53

archiva ecclesie iii. 118

Arians, incorrigible iii. 61

Articles of the Faith, the: a work 'commanded expressly by God' ii. 21; — of the Catholic faith ii. 338, Christian faith iii. 98; *see* Creed

Articles of the Belief iii. 22, 224 (your belief), 258, 275, 297, 305; *see* Creed

Articles put forth by the King's authority and condescended upon by the Clergy in Convocation ii. 4; *see* Ten Articles

Articles for the Abrogation of Holy Days ii. 5, 105, 178

Articles, the Six ii. 194; *see* Six Articles

Articles *Susceptae Religionis* set forth in 1559, iii. 32

Articles Prescribed to Ministers, Order of (1560–1) iii. 63, 64–6

Articles of Government, the (1563) iii. 256 n, 259 n

Articles of Religion, the [Thirty Nine]—agreed upon in Convocation

iii. 151, 153, etc., set forth by the Queen's authority iii. 317;

Articles of Uniformity agreed upon by the archbishops iii. 326;

appointed to be read by Act of Parliament iii. 377; not to cost

more than 4d. iii. 198; doctrine of — iii. 319; not to contrary —

iii. 328; the clergy to possess — iii. 151, 153, 333; to subscribe to

— iii. 183, 192, 317, 328, 333 n; to read — in the pulpit iii. 326,

336, 377

artistae et juristae ii. 78

Asaph, St: Diocese of ii. 409–11; Bp Davies' articles for iii. 111–4;
diocesan synod iii. 111

Cathedral of ii. 410, iii. 111

Index

- ‘ascenses’ ii. 285; *see* altar
- ashes: on Ash Wednesday ii. 185 n, 183, 184 n, 195, 239, 244, 265, 277, 297, 328 n, 349; ‘hallowed —’ explained 361; a ‘sacramental’ 8 n
- assemblies, unlawful: acts of Parliament against — ii. 289, 333 n, to be read on Sunday ii. 289; to ‘make any stirring, gathering of people or commotion without [the king’s] express commandment’ is against the law of God ii. 51; the clergy to rebuke ‘all sedition and tumult with all —’ ii. 334; *see* sedition, conventicle
- ‘unlawful and ungodly assemblies’ at alehouses in service time ii. 23
- Assumption of the B.V.M., Feast of ii. 418; pictures of — iii. 90, 104
- Aster, John, Dean of the Channel Isles, iii. 219
- Atchley, Dr, quoted in the notes on ii. 192, 193, 235, 294, 299, 302, 344
- Athanasius, creed of St ii. 268, iii. 65
- Atkinson, George (Corpus Christi Coll. Oxon) iii. 182 n
- attendance: at church, *see* Service
- = attention iii. 21, 166
- Audience, Court of iii. 53
- audit: Dean and Chapter dine together at the — (Windsor) ii. 221; *see* accounts
- auricular confession ii. 296 and n, 302, 386–7, 424, iii. 265, 289; *see* confession
- Austin, St: ‘as — saith’ ii. 272
- authority: *auctoritas clavium* is retained in the Church iii. 65; a particular Church has — to change its ceremonies iii. 65, *see* Church; ‘by — of holy Scriptures’ iii. 134–5, *see* Bible
- ‘imposition of hands and ordinary —’ iii. 82, 302, 374; *see* ministry, orders
- ‘any other service than is set forth by —’ iii. 342; to minister the H.C. in the manner ‘set forth by the common — of the Queen’s Majesty and the Parliament’ iii. 4; *see* King, Parliament
- ‘public authority’: ceremonies ‘commanded by — to be observed’ iii. 16; God’s true religion now ‘set forth by —’ iii. 21, ‘good religion’ do., 84; ‘the order of religion reformed, restored, revived by —’ iii. 76, established, set forth, by — iii. 265, 291, 312, 333; so also ‘unity and godly religion’ 272, 293, unity of doctrine iii. 68, 172, true doctrine 156, 261
- ‘laws set out by —’ iii. 84; ‘the Advertisements set forth by —’ iii. 198, 199, other orders 210, orders ecclesiastical 248
- prayer books not allowed by — iii. 92, 106, 211; books of ser-

Index

authority (continued):

mons. . . appointed by — iii. 110, Homilies 298; ditties 'allowed by —' iii. 317; Latin Catechism set forth by — iii. 371
 'common authority': iii. 4 (*supra*); 'the (Prayer) book authorized by —' iii. 92, 105; laws and orders set forth by — iii. 212, 376, 379; 'true religion and catholic doctrine now received and established by —' iii. 266, 312, 333, 'unity and godly religion' 312
 cf. 'common order': to 'minister H. C. . . . as is set forth by — and injunction' iii. 224; 'true religion now by — received' iii. 224, 227; the Mass 'abolished by —' iii. 227
Ave Maria ii. 20, 21, 37 n, 45, 49, 61, 63, 347, 371, 372, 402, 418, 420; *see* Pater Noster
 that the knolling of aves after service be omitted ii. 42 and note, 109; that the Pardon or ave-bell which was tolled three times after or before service be not any more tolled ii. 60; *see* bells

'BABBLE': not to — in service time iii. 166

Babthorpe, Mr Robert (York) ii. 314

Bacon, Sir Nicholas, Lord Keeper, iii. 23 n; his visitation of Windsor iii. 241

Bale, Bishop ii. 330

ball: '*pilis manuariis*' iii. 187; *see* football, games

ballads ii. 326, 353-4, 356; 'songs against the holy sacraments' 426, 'songs or ditties . . . in derision of any godly order' iii. 7; to be licensed iii. 24

see books, plays

bands (and ruffs) iii. 328

Bangor, the diocese of: Bulkeley's Articles for — ii. 262-6

banners: 'for the Rogation week' ii. 345, 366, iii. 208, 264, 291, 309;

vexilla ii. 378; iii. 90, 104

banns of marriage ii. 112, 188, 306, 352, 389, 425, iii. 6, 64, 89, 93, 103, 107, 110, 214, 220; to be asked on three Sundays or Holy days (or 'thrice solemnly') ii. 238, 265, 275, 336, iii. 111, 271, 277, 292, 302, 313, 343, 373, 382, 384; not to be asked for those who cannot say the Catechism iii. 277; when married from another parish, the curate's certificate of — is required ii. 238, 265, 336, iii. 89, 103, 110, 220, the certificate or licence to be denounced at the time of marriage iii. 89, 103; marriage to ensue quickly after — ii. 289; form of — ii. 112 n; licence or dispensation for marriage without banns ii. 389, iii. 93, 107, 111, 214, 373, 384; *see* marriage

Index

- Baptism: the holy sacrament of — iii. 68, 172, 274, *see* sacrament;
to be held in reverent estimation iii. 68, 172
parishioners to be instructed in the manner and form of baptizing
ii. 23, 58, 335; midwives the same ii. 49-50, 58, 385, 422, and
priests and curates ii. 340
— to be administered on Sundays and Holy days ii. 238, 265, *cp.* iii.
89, 103, 98, and in English; in the font not basins iii. 69, 109, 176,
199, 377; by a deacon at least iii. 257, 282; by midwives iii. 383, *see*
childbirth, midwives; no oil, chrism, etc., to be used at — iii. 256,
275
infant — denied ii. 238, 269, affirmed iii. 65, 76; reiterating — ii.
338, 349; repentance for sin after — denied ii. 239, affirmed iii.
65, 76
refusing to let children be baptized in Latin ii. 350, or to be dipped
three times in the font ii. 350-1, or baptized according to the
order received iii. 227, or in their own parish church iii. 372;
sprinkling only ii. 351
after birth the child to be speedily brought to the church to be
baptized ii. 357, 372, not waiting for the next Holy day iii. 92,
106; deferring — beyond the next Holy day iii. 92, 105-6
for 'the water of baptism' ii. 416 *see* font
private baptism iii. 62, 69; (at home) 89, 103
godparents to be examined at — iii. 98-9, *cf.* 278-9, 306; answer-
ing of godparents maintained iii. 110; *see* godfather
- Barbaro, Daniele ii. 235 n, 252 n, 303 n, 354 n
Barbour, Richard (Windsor) ii. 163 n
Barnby, prebendary of ii. 313, iii. 353
Barnes, Mr Dr (Merton) iii. 196
Barnes, Richard, Bp of Carlisle, visitation of his Cathedral and
Injunctions iii. 338-9; *Eccles. Proceedings of Bp Barnes* iii. 351 n
' barrator ' iii. 142
Basil, St ii. 136, 164, 249
Bath, visitation of iii. 39
' batemaker ' iii. 77 (=makebate ii. 247)
Battely, N. ii. 191 n
- beads: bidding the beads according to the king's ordinance ii. 17 and
n, 54, 109, 181, according to Bonner's order 368; prayers done in
sermon ii. 62, prayer for grace before sermon ii. 88-9; *Form of*
bidding the Common Prayer ii. 130; Bonner's *Uniform Order in*
Bidding of the Beads ii. 369-71
saying over, praying upon, etc. — ii. 37, 107, 115, 178, 180, 182,
185 n, 193, 194, 195, 236, 264, 284, 285, 293, 297, 405, iii. 3, 9,

Index

beads (continued):

92, 104, 106, 157, 165, 168 (fine for using —), 194, 226, 260, 266, 289

bead-telling, long — ii. 17

bede rolls ii. 194 and note, 244, 277

bede(s)men (Rochester) ii. 97, iii. 150, 154 (frequent daily service);

'the beadmen' at Canterbury receive annually £6 13s. 4d. each for commons and liveries iii. 52; *see* almsmen

bearbaiting ii. 348, 367

beards: clergy to shave their — ii. 101, 337, 363, 400, 402, 423; *see* tonsure

Becket, Thomas: 'the commemoration of —' shall be clean omitted

ii. 42; 'the name and service of —' taken out of church books

ii. 109, 181; verses painted 'where — was wont to be honoured'

to be obliterated iii. 79; *see* Thomas, St

bedells (Cambridge) iii. 54, 55, 56

Bedern: the — at York ii. 316, 318, iii. 348

Bedlem ii. 351

beggars: number of — ii. 8, 117; 'the expulsion of — forth of the church' (York) ii. 318

'behovable' ii. 51

Belief, the iii. 2, 372; *see* Creed

bells: 'ringing of holy bells' ii. 126, 186 n, 187; ringing of — in time

of service forbidden ii. 124, 186, 201, 286, 302, iii. 15, 159, 257,

286, 309, except one bell before the sermon ii. 124, iii. 15, 257, 286,

or before the Communion ii. 286, this also forbidden ii. 302; ring-

ing 'to noon upon the Saturdays and other Holy days' even' and

the curfew forbidden ii. 286, cf. 'ringing noon or curfew' iii. 91,

98, 105; ringing on festival days or evens restricted iii. 91, 105,

257, 286, 383; no ringing after E. P. on All Saints' Day, etc. iii.

209, 257, 286, 309; no ringing on abrogate Holy days iii. 256; no

'superfluous and superstitious ringing' iii. 256, 286, 383

bells and ropes to be provided ii. 345, 366, inventoried ii. 407

hallowing of — ii. 239, 265

the bell 'wont to ring at 6 of the clock to a morning Mass' iii. 41;

a bell to be tolled before service or sermon iii. 22, 149, 153, 165,

342; 'from the first peal to evensong until they ring all in' iii.

166, 'the last peal to E. P.' 100

bells not to be carried with the B. Sacrament to the sick ii. 196,

to be carried iii. 389, 416, 425 ('a little sacring bell'); *see* sacra-

ment

bells pulled down or sold iii. 77, 109, 140, 144, 210, 268, 283, 383

Index

- ‘ forth fares ’ forbidden ii. 287, but a passing bell allowed ii. 201, 287, iii. 62, 71, 170, 176, 256, 285, 309; ringing for the dead ii. 304, iii. 170; ringing at burials limited iii. 91, 98, 105, 170, 383, to one short peal before and one after iii. 62, 71, 176, 256, 285, 309
- curfew bell ii. 286, iii. 91, 98, 105
- hand bells iii. 169, 255, 264, 285, 291, 309
- Pardon or ave bell forbidden ii. 60, *see* Ave
- sacring bell ii. 193, 242, 276 [302], 425, iii. 255; ‘ a little sanctus bell ’ ii. 345, 365-6
- rustica musica* (? clashing) forbidden ii. 201
- bell-ringers: sweep and keep the chapter door at sermon time (Canterbury) ii. 145; Windsor ii. 219, 221, 257; the clerk to ring the bells ii. 287
- Benedic anima mea* (psalm) iii. 15, 60, 69, 160, 177, 264, 290, 334, 378
- Benediction, the common iii. 41
- Benedictus* ii. 96, 300, 419
- benefices (or churches): non-resident beneficed men to provide a sufficient curate ii. 8-9, *see* curate; to distribute one fortieth of their benefice to the poor ii. 10, *see* poor
- beneficed men who can dispend over £100 a year to give an exhibition to a poor scholar for each £100 ii. 10-1, *see* scholars
- beneficed men to keep their chancels and mansion houses in repair ii. 11, *see* repair; to reside on their benefices unless dispensed ii. 47, *see* residence; and to exercise hospitality ii. 106, *see* hospitality
- the king’s dispensation needed for holding more than one benefice with cure ii. 84; clergy holding more — than they ought to do without sufficient dispensation ii. 110, 183, iii. 4, more than one benefice iii. 84, 88, 102, 113, 212, 224, 262, 310, 376; what — may be held by peticanons ii. 165, iii. 149, by masters and fellows of colleges ii. 199, 209, prebendaries ii. 247 etc.
- obtaining — by fraud, simony, etc. ii. 106; buying and selling of — ii. 128, iii. 18; secret compacts iii. 95; ‘ selling their — to mere laymen ’ iii. 212; *see* simony
- farming lands in addition to — ii. 305-6; beneficed man serving another cure ii. 306
- benefices not to be farmed without the Ordinary’s licence ii. 337-8, 369, iii. 208; *de non locando* iii. 95-6; — leased iii. 77, let to farm 141, 225, demised 377-8; ‘ farmer of — ’ iii. 208, 225, 257; pensions paid on — iii. 77
- titles to — to be exhibited ii. 386; spiritual living held in title of any beyond the sea iii. 379
- union of — ii. 390; poverty of — ii. 389, 398

Index

benefices (continued):

vacant — ii. 369, 398, iii. 7, 83, 102, 212, 263-4, 310, 383; laymen or children enjoying — iii. 83, 102, 264, 310, cf. 212; beneficed men suffered to be serving or waiting men in a mere lay vocation iii. 379 proprietaries of — to allow sufficient resources for the vicars iii. 379 collations of — iii. 64; entry on — without lawful ingress iii. 377, *see* induction, institution; value in the Queen's Books iii. 335, cf. ii. 55

Benet College, Cambridge ii. 212

Bentham, Thomas, Bp of Coventry and Lichfield, his visitation iii. 163; Instructions, 163-4, and Injunctions for his diocese 165-70

Berthelet, Thomas, printer ii. 24

Bible: 'the English Bible, which is the book of life' ii. 46, 'the very lively Word of God and the special food of man's soul' ii. 118 iii. 2, 10; 'the Book of God' ii. 283; 'the Word of God' iii. 376 to provide a Bible in Latin and English to lay in the choir ii. 9, 20, an English — in church or cloister (Worcester) 13; an English — 'of the largest volume' to be set up in church ii. 35, 45, 59, 106, 117-8, 179, 235, 264, 289-90, 294, iii. 10, 81, 88, 101, 170, 210, 225 ('of the great volume'), 283, 301, 303, 340 (a fair whole —), 381; in cathedrals two in the choir and two in the body of the church ii. 137, 249-50, the latter can be carried to the hall and school (Winchester) 152; dean and archdeacon to have — iii. 336; — to be chained ii. 13, 45, 59; Proclamation for the same ii. 35 n; the order for the provision omitted in one set of Injunctions ii. 1; Coverdale's Bible ii. 35 n; the Bishops' Bible iii. 336 n; two Bibles in Salisbury cathedral *mendis scatere* iii. 367

no man to be discouraged from reading or hearing of the said — ii. 20, 36, 46, 56, 65, 107, 118-9, 149, 179, 198, 235, iii. 2, 10, 76; but it is not to be made the subject of contention etc. ii. 20, 36, 46, 118-9 ('quietly to hear the reader'), 198, 235, iii. 11, cf. iii. 21; or presumption ii. 56, 65; a 'declaration' on reading the Bible ii. 36 n; 'a letter of the Word of God to be read in English or sincerely preached etc.' ii. 39, (110), 120, 184-5, 232, (249), iii. 4, 11, 84; enemies to the Word of God iii. 32, 51, hinderers 212, cf. iii. 49

'a lecture of Scripture read every day in English' (Worcester) ii. 13; every curate to read four chapters a day of the New Test. 'treatably and distinctly' (York) ii. 44; a chapter of the — to be read at mattins and a chapter at evensong on Sundays ii. 123, 181, daily ii. 145, 147-8, 167: 'when the priest readeth the Scripture(s) to the parishioners' ii. 186, iii. 4

Scripture to be read in English daily at dinner and supper ii. 13, 29,

Index

137, 150, 219, 249 cf. iii. 188; immediately after ii. 318, iii. 348-9;
a chapter of the N.T. at Winchester iii. 329
monks to have a New Test. in English (Worcester) ii. 13; all curates
to have a Bible or N. T. in Latin and English ii. 15, 65, iii. 32
(priests under B.D.); beneficed men of over £10 to have a Bible ii.
55; curates (and all priests) to have N. T. in Latin and English ii.
44, 55, 63, 264, 307, under the degree of B.D. 122-3, 180, 235, of
M.A. iii. 13, 112, 260, 280; scholars the same (Winchester) ii. 150;
each Testament (*utrumque testimonium*, All Souls) ii. 198; vicars
choral of York a N.T. in English ii. 317, a Bible in English or Latin
iii. 348; clerks ministers almsmen choristers to have N.T. in English
(Winchester) iii. 139
curates to read one chapter a day ii. 15, 55, 63-4 (confer together),
65, 169 (all ministers above acolyte), one chapter a week ii. 83,
three chapters a day ii. 174; two chapters of N.T. a week iii. 99;
one chapter of N.T. daily iii. 260, with one of O.T. iii. 280; (Readers
to read daily one chapter of O.T. and one chapter of N.T. iii. 67,
180); to read and study the Scriptures ii. 10, 46, 64, 106, 119, 135,
179, 278 (so that 'the people may have consolation and comfort'),
377, 402, iii. 2, 11, 166, 260; 30 chapters of O.T. and 30 of N.T.
studied every quarter iii. 221; to learn chapters by heart ii. 55, 83,
317 (vicars choral and deacons), iii. 112, 138 (petit canons and choris-
ters), 159 (not preaching parsons), 321 (petit canons), 348 (vicars
choral); books prescribed to be studied or read ii. 281 iii. 99, 112,
138, 159, 337; examination by the Ordinaries ii. 122-3 iii. 14, 99,
138, cf. ii. 83, 317, 402, by archdeacons iii. 60, 69, 159, 178, (260),
280, 334, 336, 384, (certain taxes of N.T. to be learnt, *see* taxes), by
the dean and preachers of the Channel Isles iii. 221
the curate to have in readiness 'comfortable places' ii. 123-4, iii.
14, *see* comfortable
the holy Bible burned, defaced etc. iii. 6, 92, 105; or conveyed out
of church iii. 92, 105
no parson or curate to expound any Scripture or matter of doctrine
unless admitted by the bishop iii. 174, 207, 225, 278, 305, 378
schoolmasters to teach such sentences of Scripture as frame to godli-
ness iii. 21, 91, 105, 214, move to love of true religion 270, 291,
312, 333
sentences of holy Scripture to be painted up in churches ii. 320,
354, iii. 165, 192 (New College), 'some parcel of Scripture on the
rood-loft' 323
Professors of Theology to lecture on the Scriptures only ii. 198
nothing is to be taught as necessary to salvation but what is con-

Index

Bible (continued):

- tained in the Word of God ii. 268, 279, 282; *sacra scriptura in se continet omnem doctrinam pietatis* iii. 64-5
- the Word of God does not prohibit marriage of clergy iii. 18, 66, 76, the regiment of women 66, 76; does not allow that any be above the Queen 149; purgatory and invocation of saints have no foundation in — 66; invocations, etc., not allowed by — 221, degrees of marriage prohibited by — 227; statutes contrary to — 237, 367
- the authority of God's holy Word ii. 268; according to the true Word of God and the primitive Church iii. 131 n, by authority of holy Scripture and ancient Fathers iii. 135, 319
- bidding prayer (the prayers), form of ii. 130, 370-1, iii. 28-9; bidding of Holy days iii. 170: *see* beads
- Bidnam, Hugh (Windsor) ii. 163 n
- bier for the dead ii. 345, 366
- Bilton, prebendary of ii. 313, iii. 353, 354
- bipartite (books) iii. 320
- Birt, Dom iii. 1
- Biseley, Mr, preacher of Canterbury, iii. 365
- bishop (*see* ordinary): preaching of the — ii. 104, without licence 90, once a quarter 131; his chaplains must be able to preach ii. 104-5, 131; apparel of — iii. 178; marriage of — iii. 19
- auctoritate regia fulcitus* ii. 30, *legitime munitus* 99-100: his exercise of ecclesiastical jurisdiction ii. 103-4; he executes the King's Injunctions 104; presenting to the — ii. 364, iii. 268, *see* detect, present; churchwardens come to the — to take their oath iii. 161, and report to him 160-1; stubborn offenders to come before — iii. 221; testaments to be certified to — iii. 112
- no priest to keep cure (or say Mass) unless admitted by the — or his officers ii. 47, 83, 333, iii. 159; no (strange) priest to say Mass or officiate in the diocese without showing his letters of orders etc. to the — ii. 87, 333, 362-3; no priest minister or reader to serve without the —'s licence in writing iii. 158, 208, 220, 237; he licenses to preach ii. 39, 47, 62, 89, 90, 119, 132, 364, iii. 11, 173 (licences called in), 174, 179, 208, 336, 375; to be non-resident ii. 53; to serve more than one cure iii. 113, to hold more benefices than one iii. 113, to 'farm one cure or more' iii. 208; his duties in collating to benefices iii. 64, 73; he examines the clergy in their study of Scripture ii. 123, iii. 14, 99, 316, 348 (vicars choral); calls home prebendaries or beneficed men studying at the university once a year to examine them iii. 63, 72, 177
- he licenses to confess to other than the proper curate ii. 21-2, 85;

Index

- midwives ii. 356 (q.v.); schoolmasters iii. 213-4 (q.v.), cf. physicians and surgeons iii. 214; books (being Ordinary) iii. 24; dispenses matrimony in times forbidden iii. 64; copies of registers to be sent to — iii. 378; he determines doubtful matters ii. 281; his injunctions to be observed iii. 208, *see* injunction
- his relation to deans and chapters iii. 123, 203-4; *see* Canterbury, Carlisle, London, Salisbury, Winchester, York
- his style — *miseratione divina* ii. 68; *permissione divina* (abp) ii. 34 n, 70, (bp) ii. 30, 100, 373, 399, 'by the permission of God' (abp) iii. 294, 352, (bp) ii. 401, iii. 318, 324; 'by the divine sufferance' (abp) iii. 74, 78, 80, 140, (bp) iii. 97; 'by the goodness of God' iii. 148, 152; 'by divine providence' (abp) iii. 193, 197, 215, 236, 274, 345, 349, (bp) 207
- the Bishops are to make the Homilies iii. 60, 70; contribute to learned strangers iii. 96; assent to the Lambeth Articles 98; set forth the Declaration iii. 158, (317); cf. iii. 171 (Advertisements)
- Bishops' Book, The (Institution of a Christian Man) ii. 15-6, 26, 29, 44, 61, 67, 83; and notes on pp. 45, 48, 49, 50, 58, 87, 111, 124, 194, 297
- Bishops' Interpretations, The iii. 59-73, 68, 172 n, 173 n, 176 n
- Bishopston Vicarage iii. 204
- Bitten, canon of iii. 369
- Black Notley ii. 83 n
- Blackwood, Tho. (Windsor) ii. 163 n
- Blakeham, Henry ii. 352 n
- Blandford's Diary, Bp ii. 185 n
- Bletchingley ii. 40 n
- 'blind devotions' ii. 127, 182, iii. 3, 17; *see* superstition
- board: 'God's —' ii. 85, 119; 'the Lord's —' ii. 241-3, 276, 277; the Communion — iii. 70, 109, 381; *see* altar, table
- body of the church, the iii. 31, 62, 70, 138, 208, 282, 323
- Bolde, Mr (canon of Sarum) iii. 369
- Bole, prebendary of ii. 312, iii. 353, 354
- 'bolling' ii. 23 (in 86 'bowling')
- Bond, Will. *Pilgrimage of perfection* ii. 38 n
- bonds, voluntary—*de non locando beneficia* iii. 96
- Bonner, Edmund, Bp of London ii. 65, 82, 103, 192 n, 296 n, 323, 326 n, 330, 335 n, 344 n, 346 n, 348 n, 349 n, 350 n, 354 n, 360, 368, 369 n, 403 n, 404 n; his Injunctions for the diocese of London ii. 82-90, 360-72, Articles for the same 330-59, Injunctions for St Paul's Cathedral 373-84
- Bonner's *Necessary doctrine* ii. 360-1, 369, 401, 408; 335 n

Index

- Book of Common Prayer, The: the First Book of 1549; 'the King's Book of Common Prayers' ii. 193, cf. 190-1, and notes on 192-6; *communi parlamenti consensu constituta* 211; 'the Book of Service' 214, 244; 'the Book of Common Prayer'—speaking against 232, the norm of worship 233, 234, 238, 239, 242, 244, 246 ('the Book called the Common Prayer'), 263, 265 ('the Book of Communion'), 266; 'the King's Majesty's Book (of Common Prayer)' 280, 286, 290, 302, 303; 'the King's Majesty's Book of Communion' 296; 'the Holy Communion and the Common Prayer set forth by the Word of God and the King's Majesty's authority' 292, 294
the First Prayer Book quoted or illustrated in the notes on ii. 125, 192-6, 216, 233, 236, 237, 239, 244, 274, 277, 283, 286, 288, 296, 298, 300, 301, 336, 346, 350, 414, iii. 162
The Second Prayer Book of 1552: 'the schismatical and slanderous Communion' ii. 353; ii. 216 n, 298 n, 315 n
The Prayer Book of 1559: 'the Book of Public Prayer' iii. 22, 'Book of Service' 61, 91, 105, 'of Common Service' 68, 'the Order of Divine Service and Administration of the Sacraments' 220, 'Common Book of Prayers' 232
authorized by common authority iii. 91, 105, established by the act of uniformity 131 n, cf. 135, set forth by authority of Act of Parliament 219, 370, appointed by the laws of this realm 254, 274, 303
the norm of service iii. 47, 61, 68, 140, 152, 165, 166, 167, 172-3, 219, 255, 256, 274, 275, 278-9, 298, 304, 315, 347, 382
to be provided in every church iii. 81, 170, 254, 283, 301, 303, 340, 381; subscribed to 131 n; confirmed in preaching 220; translated into Welsh 111 n; obeyed 232; act of uniformity at the beginning of — 289; speaking in derogation of — 260
quoted or illustrated in the notes on iii. 16, 22, 27, 29, 75, 87, 88, 89, 92, 93, 97, 98, 99, 149, 161, 175, 254, 256, 258, 259, 275, 284, 299, 304
the Latin Prayer Book iii. 88 n, 98 n, 108
Book of the Communion, i.e. Order of — The ii. 183, *see* Communion
Book of Discipline, The iii. 171 n, 333, *see* Canons of 1571
Book of Martyrs, The iii. 336, *see* Fox
Books, The Queen's, (of the value of benefices) iii. 335
books: '— of the Latin service' (Latin books): what became of — ii. 248, iii. 330; not allowed by law iii. 104; to be abolished iii. 96, 166, 169, 210 (popish and superstitious), 226 (book of popery), 255, 285, 311, 332, 381
'books for (private) prayer' allowed ii. 405, contrast 419; prayer —

Index

- other than be allowed iii. 92, 106, 211, 341; Latin books (of private devotion) iii. 226, 341
- books not to be read in choir ii. 209, 220, 419, nor at Mass 418, nor during sermon iii. 327
- books not to be sold in the churchyards on Sundays ii. 405
- books forbidden, unlawful ii. 326, 425, iii. 7, 341; slanderous ii. 353-4; corrupt ii. 356; schismatical ii. 388, heretical 397; seditious iii. 342; no books to be printed without being licensed iii. 24-5; the (papist) books that come from Louvain not to be introduced or kept, etc. iii. 182, 189, 226, 265, 312, 333; books impugning the order of religion now set forth iii. 380
- books necessary for service iii. 77, 205, 222, 225, 340, 384, books and ornaments 264, 291, 380; 'service — to do you Common Service on' 373
- books of sermons not to be enjoined by the Ordinary other than are appointed iii. 110; books of psalms iii. 138, 321, *see* psalms
- Borne, Sr (scholar of Merton) iii. 195
- Botavant, prebendary of ii. 313, iii. 350, 353, 354
- Bothey, Peter (Windsor) ii. 163 n
- bowing: to the altar on entering and leaving the choir ii. 418, 420; at the name of Jesus, *Sit nomen domini benedictum, Et incarnatus* ii. 393; at the name of Jesus and Mary, three times in the *Gloria in excelsis*, at the Preface, and *Gloria tibi Domine* ii. 420; reverence at the name of Jesus iii. 25 113 (with uncovering of the head); *see* genuflect
- bowls ii. 299; bowling alleys ii. 333, 364, 410, cf. iii. 138, 321, 268, 343; *see* bowling
- boys to be excluded from the College (All Souls) ii. 75
- Bradford, John ii. 298 n
- Bray: Lady —'s chantry priests ii. 223
- bread: 'the Lord's —' iii. 371; *see* communion, holy-bread, wafer
- breast: 'choristers when their — changeth' ii. 93, 320, cf. 139, 223 (voice changed); 'so small and soft a —' 281
- breakfast time (8.30 at Winchester) iii. 329
- breathing on the elements ii. 192, 242, 276, iii. 98, 255, 275
- Brentius, John, on St Luke ii. 319
- bribery: 'buying and selling of benefices' ii. 128, iii. 18 ('sums of money' iii. 95), *see* simony; of offices or rooms in cathedrals iii. 235; accepting gifts in money for appointing to offices in cathedrals ii. 247, 382; for admitting to grammar schools iii. 75
- bribes received in the ecclesiastical courts in Q. Mary's reign iii. 6; archdeacons, chancellors, etc. letting offences go unpunished for

Index

bribery (continued):

- money ii. 104, 340, iii. 200, 271-2, 384; bribery of apparitors iii. 385, registers, notaries, proctors, 386; *see* fees
- no fellow (in a college) to sell his place or receive money from his successor ii. 76, or to receive money for his vote ii. 76-7; buying votes in the university ii. 202; soliciting the votes of fellows ii. 184
- the wardens of Winchester, New College and others not to receive anything for the election of scholars iii. 188, 325; the warden and fellows of (New Coll.) to receive nothing for fines which does not go into the common fund iii. 190-1
- Bridges, Dr Simon ii. 146, 147, 150
- Bristol, organs at ii. 235 n; visitation of iii. 39
- Brooks, James, Bp of Gloucester ii. 401; his Injunctions 401-8
- ‘brothered service’ ii. 54
- Browne, Sir Thomas, *Hydriotaphia* ii. 304 n
- ‘bruit’ ii. 286, iii. 7, 86, 313, 386
- Browne, Roger (Canon of Windsor) iii. 250, 252
- Bucer, Martin ii. 190-1, 192 n, 195 n, 296 n, 412
- Buckler, Sir Walter, Kt ii. 160, 163 n
- Bugden ii. 399
- Bugthorpe, prebendary of ii. 312, 314, iii. 353, 354
- Bulkeley, Arthur, Bp of Bangor ii. 262; his Articles 262-6
- Bull of reconciliation, the iii. 265 n
- Bullen, Mr (Prebendary of Canterbury) iii. 365
- Bullinger upon the Epistles ii. 319
- Bullingham, Nicholas, Bp of Lincoln iii. 180
- Burghersh, Henry, Bp of Lincoln; his statutes for Oriel College ii. 99
- burial: the priest not to fetch the corpse ii. 128; denying to bury the dead 182, iii. 3; the corpse to be received at the churchyard without bell or cross ii. 193; only one communion and one minister at a burial 301; the Psalms appointed for burial 302; no cross, etc. upon the dead body, nor burial of pardons, etc. 304; *celebratio cænæ Domini in funeribus* iii. 88 n; singing a number of psalms dirgelike iii. 91, 105; no lights at burial iii. 166, the body not to be set down at crosses on the way iii. 168, 289-90, not to say *De profundis* etc. for the dead 168, 289; communion for the dead the morrow after burial iii. 88, cf. 167 (Mass of Requiem); murmuring against ‘burying of the dead’ ii. 348-9; a bier for the dead to be provided ii. 345, 365; ringing at burials iii. 62, 71, 176, 91, 105, 159, 170, 256, 285, 309, 383

Index

- burial in church or chancel ii. 409; no — in the sanctuary (Canterbury) iii. 235
 no one having a paramour to have 'Christian burial' ii. 409
 Readers may bury the dead iii. 67
 Burnet, Bp: corrected ii. 19, quoted 82
 bursar: of cathedrals iii. 75; (2 —s) at All Souls ii. 70, 71, 73, 75, 77, 78, 80, *Custos, bursarii, decani* 80, 71, *serviens bursarii* 75; — of colleges ii. 208; Merton iii. 120, New Coll. 182, 183 (table of the bursars) 184, Winchester 331; *see* treasurer
 burse, silk ii. 417
 Burton: the Convent, and our Lady's girdle, of — ii. 58 n
 Busbey, John (Windsor) ii. 163 n
 'butt': all houses to be 'bounded and butted' iii. 235
 buying and selling:—the Holy Communion ii. 276, *see* Communion; — in churchyards in service time, *see* Service; on Sunday iii. 93, 106, *see* Sunday; priests not 'to occupy —' ii. 338, *see* lay; *see* bribery
 Byddell, John, printer ii. 60
 Byrd, Henry iii. 217
 Byster, Robert (Windsor) ii. 163 n

- C**ALVERLEY, Joan ii. 26
 Calvin: on the Epistles ii. 319; 248 n, 274 n, 303 n, 349 n
 Cambridge University iii. 51, 78; visitations of ii. 204, 415, iii. 54; Injunctions for ii. 204–12, 415–21, iii. 54–7; readers at iii. 96
cancelli separate clergy and people in Divine Service, and are to be erected at the sides of the choir of Durham, as at St Paul's ii. 413
 Candlemas Day: 'the Purification of the Virgin Mary, commonly called —' iii. 289; 321
 candles: before images, etc. ii. 38, 68, 179, 240, 266, iii. 2, 9, 17; 'lightings of candles' iii. 76
 'blessing with the holy candle' ii. 110, 126
 'candles upon the altar' ii. 191, 417, *see* lights; injunctions which mention — to be omitted ii. 191, 241, 276
 carrying candles on Candlemas Day ii. 183, 184 n, 185 n, 195, 239, 244, 265, 277, 349, 361 (declared); burning — iii. 289
 candlesticks ii. 126, 178; in procession 97; abolished iii. 2, 16, 226, 255, 285, 311, 332; a candlestick for the paschal taper ii. 345, 366, *see* paschal
 Cannings iii. 204
 canon of the Mass ii. 340

Index

- canons ii. 324; 'according to the (sacred) —' etc. ii. 385, 386, 404
 (contrary to —), 414, 422, 423; 'the canons or the custom hitherto
 in use' iii. 64
 'canon law' (*lex divina aut canonica*) ii. 388, iii. 167 n; *see* church
 law
 canonical epistles ii. 148
 canonical hours ii. 381, *see* Prime and Hours
 canonical habit ii. 381, *see* dress
 canonical impediments to ordination iii. 63, 72
purgatio canonica iii. 192
 Canons, Constitutions, etc. (*see also* Councils, Statutes)
 Aelfric ii. 9 n, 305 n, 338 n, 409 n
 Arundel ii. 42 n
 Boniface ii. 173 n, 390 n
Capitula of 994, ii. 409 n
 Corbridge, Abp of York ii. 29 n
Exterior habitus (de vita et honestate clericorum) ii. 341
 Greenfield, Abp of York ii. 29 n
 Islip ii. 348 n
 Kemp, Abp of York ii. 28 n
 Lanfranc ii. 409 n
 Langham ii. 9 n, 10 n
 Langton ii. 54 n, 410 n
Licet ad profugandum ii. 341
 Mepham iii. 86 n
 'Otho and Othobon' ii. 340, 330; Otto ii. 23 n, 337 n, 339 n,
 340 n
 Ottobon 23 n
Quam indecorum ii. 341
 Peckham ii. 7 n, 23 n, 41 n, 88 n, 173 n, 186 n, 303 n, 338 n, 340 n
 Pole ii. 388 and note, 389 n, 390 n, 393 n, 394 n, 397 n, 401 n, 402 n,
 404 n, 407 n
 Reynolds ii. 112 n, 341 n
 Rich ii. 23 n, 339 n, 345 n, 386 n
 Stratford ii. 23 n, 341 n
 Theodulf's *Capitula* ii. 7 n
 Thoresby, Abp of York ii. 88 n
 Walter ii. 196 n
 Winchelsey ii. 173 n, 196 n, 343 n, 344 n, 345 n
 Worcester, Bp of, 1240, ii. 47 n
 Canons of 1571, The iii. 296 and notes on 256-9, 260-3, 266-8, 270,
 271, 277, 281, 283-5, 287, 298, 301, 334, 335, 373-5, 384

Index

- canons ii. 159, 160 (Windsor), 170 (Lincoln), 220, 256 (Windsor), 314-5, 321 (York), 374-9 (St Paul's), 392, 394, 396 (Hereford), iii. 30-2, 125, 127, 202-3, 368-9 (Sarum), 36-7 (Wells), 45, 230 (Worcester), 118 (St Paul's), 145-7 (Carlisle), 237-8, 357-9, 360, 364 (Canterbury), 245-8, 250-2 (Windsor), 350-2 (York)
- 'canons major and minor' (Carlisle) iii. 338-9; *canonici tam majores quam minores* ii. 374, 376, 377, iii. 236; *canonicus maior* ii. 377, iii. 118, 238, 239, 361
- canons residentiary ii. 170, iii. 30, 33-4, 37, *residentiarius* iii. 127-30, 203; canons resident ii. 394-5, iii. 123, 125, *residentes* iii. 201-2, 367-8; cf. 'residentiaries' ii. 165, 214, 311, 315, 318, 319, 321, 382, 396, iii. 37, 129, 243, 346, *residentiarii* iii. 116-8; 'prebendaries residentiary' iii. 136; 'canon in great residence' ii. 170; *stagiarii* ii. 374-83; *canonici prebendarii* iii. 239; *see* prebendary
- Canterbury, Archbishop of (*see* Cranmer, Parker, Pole): his style 'Primate of All England and Metropolitan' ii. 34 n, 70, 251, iii. 74, 78, 80, 140, 143, 193, 197, 215, 236, 356, 366, 374
- 'the vergers that attend upon —' ii. 145
- his mandate for publishing the Injunctions ii. 34 n; he licenses preachers ii. 39, 119, 364, iii. 11, 207, 336; licenses books iii. 24; sets forth Table of Prohibited Degrees iii. 72 (*see* Table); 'my Lord of Canterbury's citation' (Merton) iii. 120; the Queen's letters to — (Advertisements) iii. 171
- visitor of the colleges of All Souls ii. 70, and Merton iii. 119 n
- visits Hereford *sede vacante* ii. 65; his injunctions to be observed in Norwich diocese iii. 208; for metropolitanical visitations *see* Parker, Pole
- for his visitation of Canterbury Cathedral *see infra*, and iii. 235, 238, 361, 362, 364
- Archdeacon of: his visitation articles iii. 58; 155 n
- 'Cathedral and Metropolitan Church of Christ' iii. 236, 238, 357: Henrician statutes for — ii. 140, 247 n, iii. 236, 357; Royal visitation of — ii. 140, iii. 49, and answers of the D. and Chapter iii. 49-53; Royal Injunctions for — ii. 140-6; Cranmer's Articles for — ii. 246-50; Parker's visitations and Injunctions iii. 78-80, 233-40, 355-65; the cathedral body ii. 247 n
- Dean and Chapter appoint officers of the ecclesiastical courts in the vacancy of the archiepiscopal see iii. 53; each bishop of the province contributes £1 to the metropolitanical church iii. 96
- Diocese: articles for — ii. 176-89 (Cranmer); 385-91, 422-6 (Pole); iii. 140-2, 215-6, 366 (Parker)
- Province: articles for — iii. 81-6 (Parker)

Index

- cantores* — at Durham ii. 414, *see* singing men;
 cap, *see* square cap
 cape: 'falling —' iii. 178
 capital (mansion house) iii. 346
 Capon, John, bishop of Sarum iii. 128
 card playing, *see* games
 Cardinals, the College of ii. 370; 'the Cardinal,' *see* Pole
 Cardwell, Dr ii. 230
 Carew, Sir Peter iii. 39
 Carlisle Cathedral: Royal Injunctions for — iii. 145-7; Bp Barnes' Injunctions 338-9; accounts to be given to the bishop of money bestowed upon the poor and upon the reparation of the church iii. 146
 carpet: 'a fair — on the Communion Table' iii. 166, 175, 225, 371 (being no hearse cloth or pall for burials), 382; *see* Table
carta a secretis (for Mass) to stand in the midst of the altar ii. 417
 cassocks, *see* gowns
 Catechism, the: (1) 'set forth in the Book of public prayer' iii. 22, 276, 305, 'for children which are to be confirmed' iii. 71, 96; teaching the — ii. 306; curates to teach — once in six weeks ii. 194, 239 (before evensong), 244, 265 (before or after evensong); every Sunday ii. 274-5 (at 1 or 2 of the clock after dinner), 296; the parson every second Sunday and (every) Holy day to (instruct the youth in the Lord's Prayer, etc., *see* Pater Noster, and) teach the Catechism for half an hour before Evening Prayer iii. 22, 87-8, 223-4, 296-7, 299, 371; on every Sunday and Holy day iii. 101, for one hour iii. 99, 166, 220, 275-6, for half an hour 258, 305, immediately after the last peal to E.P. 100, before E.P. 99, 166, 275, before or at E. P. 258, 305; or if the youth will not come, two children to rehearse the same after the first lesson 166; the curate is to take the names of the children, iii. 220, 287, and call them by course 258, 275-6, 297, 305; parents and masters are to send their children and youth to the church to be catechized iii. 93, 99-100, 107, 224, 258, 276, 286, 299, 305-6; refusing to send or negligent ii. 292, iii. 287, 297, 299, 306, 342, 371, 380-1; parents and masters to see that they learn the Catechism in schools or at home iii. 99-100; age of the children to be catechized from 6 to 20, iii. 220, 276, 299, 305-6, from 7 to 20, iii. 258, 286, 287, 371
 the — to be taught to choristers ii. 272, iii. 138, 153, 322, 351; to schoolboys (*scholastici*) ii. 200, iii. 342
 the — in Welsh to be read every Sunday iii. 111
 none to be admitted to H. Communion who cannot say the — iii.

Index

- 161, 220, 372, between the age of 14 and 20 (24) 259, 276, 287, 297 (12), 306; nor to be sponsor 220, 278, 378; nor married 259-60, 277, 306
- (2) a longer Catechism to be devised for curates iii. 60, 61, 70, 177; for communicants iii. 71, 96
- (3) a Latin Catechism for schools iii. 71, 96, 160 n; the — in Latin taught at Winchester iii. 132, at Rochester 153; all schoolmasters to teach the — in Latin iii. 160, 'lately set forth' 270, 291, 312, 333, 371, (? 380)
- (4) the Catechism written by Mr Nowell iii. 160 n, 322, 327, 328
- 'the little English Catechism with the right use of the sacraments lately set forth' iii. 328
- 'the great Catechism which was dedicated to the bishops' iii. 336
- 'the English Catechism now lately set forth and enlarged' iii. 351, 376
- the Catechism of Erasmus ii. 151 n, iii. 160 n
- cathedrals: Injunctions for — ii. 135-9, iii. 74-7 (in Canterbury province); Articles for — iii. 193-4 (do.); Henrician statutes for — ii. 91, 136 n, 139 n, 140, 141, 147, 168 n, 312 n, 314 n, 316 n, iii. 145
- of the new foundation ii. 91, 137-8 n
- to remember the — in one's will ii. 342 (London), 410, iii. 111 (St Asaph)
- reparation of the — iii. 77, *see* repair
- cathedral body at Canterbury ii. 247 n, Rochester iii. 149 n; to be maintained iii. 153, 229
- Catherines', St (London) ii. 351; *see* Katharine, St
- catholic: '— doctor allowed in this Church of England' ii. 89, cf. 83; '— men' to be schoolmasters ii. 328, 425; midwives to be '— and faithful' ii. 356; '— preacher' ii. 394
- '— Church' ii. 331, etc. *see* Church; *veri catholici* iii. 65
- '— faith' ii. 332, 334, 338 (articles of), 349, 351, 356, 371 ('departed in the — of Christ'), 397, 423; '— doctrine now received' iii. 266, 312, 333; cf. ii. 279 'as a faith most — and godly'
- cautels ii. 192 n
- Cave, Dr Francis ii. 146, 147, 150, 152
- Cawood, John, printer iii. 7, cf. ii. 360
- Cecil, William, Lord Burghley iii. 25 n, 27 n, 217; letter to Parker 97
- celebrate, celebration, (*celebrare*): to — Mass ii. 154, 416, 417, 418, 421, iii. 190; the Communion ii. 200, 274, iii. 89, 116, 167, 257, 282; the Lord's Supper iii. 89, 103, 116 (*cena dominica*); Divine Service ii. 332, 363, 402, iii. 140, 238 (*divina*), 264 (and sacraments),

Index

celebrate (continued):

- 291 and sacraments), 295, 298, 362 (*divina*), 377, 380, 413 (*divina*); *divina officia* ii. 415-6, 420; *preces matutinas* iii. 57; matrimony iii. 384; *celebrans* ii. 417, 418
- to — their Holy day ii. 125, iii. 15; a visitation iii. 148, 152, 332, 356; chapter iii. 250, 368; *quaestio theologica* iii. 57
- celibacy: — is not required by the Word of God iii. 66, 76 ('sole life')
- Cena Domini* ii. 200 iii. 88 n; *Cena dominica* iii. 65, 116; *see* Service, Lord's Supper
- cense, to: the altar ii. 96, images 116 ('shall be hereafter censed to')
- censers ii. 97, (345, 365), 412 (*thuribulum*), iii. 255, 285; *see* incenser
- Centurie Ecclesiastice Historie* iii. 192
- ceremonies: — to be declared or explained ii. 89, 362, 401; true use of ii. 108, 110, 126, 181; abuse of ii. 110, 126, 187; 'declaration' of ii. 172, 361-2; suppression of ii. 183 and note; — may be changed ii. 271; restoration of ii. 328, 366, 374, 406; *ceremoniarum contemptores* ii. 398, 424
- 'laudable — of the Church' ii. 4, 126, iii. 16; 'laudable and godly,' 'ancient,' 'honest,' ii. 328, 349, 357, 362, 366, 374, 378, 401, 406, *see* church custom
- no popish — to be used at baptism iii. 256, 275; at the Rogation processions iii. 177 (superstitious), 264, 290-1, 308-9; no superstitious — on All Saints' Day tending to belief in purgatory and prayer for the dead iii. 256-7, 309; no other ceremony to be used at burials than is appointed in B.C.P. iii. 286
- 'ceremony' used for 'rite' ii. 192 n, 193, 242; *see* rites
- Cerney, North and South ii. 309
- 'cess': 'ceased at' iii. 216
- 'chaffer' ii. 348, 351
- chalice: licking the — ii. 192, 241; kissing the — ii. 299, 300; to be provided for the church 344, 365, 397, 417; *sacri calices* to be bought at Durham ii. 412; inventory of —s iii. 322; the H. Communion to be ministered in cups instead of —s iii. 154-5, 197, 255, 275; the — altered into a cup 162; 'old massing chalices' 377
- Challoner, Robert, Canon of Windsor iii. 250, 252
- Chamber, Mr. (prebendary of Windsor) ii. 224
- Chamberlain, the (of York) ii. 321
- Champernowne, Sir Arthur iii. 39
- chancel: — and chancel door ii. 280; —s pulled down iii. 82, 216, 268; steps in the — to remain iii. 109; the partition between church and — to remain iii. 109, 140, 381, *see* partition; to amince

Index

- up the hollow places in the — walls iii. 169; *see* cancelli, choir, repair
- the Communion Table and the — iii. 28, 62, 70, 109; service to be in church or — iii. 140, 253-4, 303, 377; seat outside the — door ii. 209, *see* reading desk; disorderly persons to be set at the — door iii. 168
- in cancello* (for choir) iii. 115
- chancellor: — of the bishop or ordinary ii. 103, 133, 134, 356, 362, 404, 405, 406, 408, iii. 268, 271-2, 298, 319, 334, 336; his 'next court' iii. 336; how has he exercised his jurisdiction? iii. 384; — examines the choristers iii. 138, 199
- of a cathedral iii. 39, 354; one of the first four dignities at Sarum iii. 126, 128, 201; preaches 4 times a year (Lincoln) ii. 167, preaching days at York ii. 312-3, iii. 352-4; reads or provides the Divinity Lecture at York ii. 311, iii. 347, St Paul's, ii. 377, Sarum iii. 31, Exeter iii. 42; examines the vicars choral iii. 347
- of the University licenses books iii. 24, disputations 57
- Chancellor, The Lord: visitor of Windsor ii. 288, iii. 241-3, 246-7; letter of — iii. 248-9
- Channel Islands, Bp Horne's Injunctions for iii. 219-22
- chanter (chaunter): 'precentor' at York iii. 351-3 (but also 'chaunter' ii. 313) and Sarum *infra*: ranks next the subdean ii. 135, iii. 39, one of the four first dignities at Sarum iii. 126, 128, 201; a chief officer at Ripon ii. 26-8; Rochester ii. 95, 96, 97-8 (marks those absent or late); Canterbury ii. 142, iii. 234 (to examine the singing men and report to Abp); Lincoln ii. 169 (admits choristers); Windsor ii. 218 (office suppressed), 222, 256, 260 (his office 'is perpetual'), 261; York, place in preaching list ii. 313, iii. 352, 353, to see to the virtuous bringing up of the choristers 351; Winchester iii. 138, 322 (to attend every sermon and appoint the psalms to be sung)
- chantries: Injunctions which mention — to be omitted ii. 191, 241, 276; — in colleges suppressed ii. 228 n, 229
- Chantry, the (Rochester) ii. 97
- chantry priests ii. 3 n, 53, 61, 169; articles for — ii. 113; — to teach children ii. 17, 56, 63, 85, 129; pensions of — ii. 226; — at Windsor ii. 159, 160, their hall 159 n, 260, iii. 246, Lady Bray's — ii. 223 n
- chapels: of Dean and *stagiarii* in St Paul's ii. 375; — in churches ii. 409; — pulled down iii. 82, 216; 'church or chapel' iii. 141, 198, 253, 274, 275 (where ministration of the sacraments is permitted), 303
- 'free — of Windsor,' the iii. 244, 248-50, 251

Index

chapels (continued):

Fromond's — at Winchester iii. 329, and the — in the cloisters 330

chaplain 3 n; — of bishop ii. 104-5, 131; private — iii. 96

—s at New College iii. 182 (= *chori ministri* 190), 188, 189, at Winchester 330

chapter: jurisdiction of — ii. 26, 27, 31; seculars not to be admitted 27, 31; secrecy concerning — to be observed 31, 93

— to meet every Saturday ii. 93, 218, cf. 260; regularly ii. 314-5; every fifteen days iii. 231; two General Chapters (iii. 250-1) to be held in the year iii. 237, 239, 359; — to be held four times a year between 7 and 11 o'clock after 20 days' notice (York) iii. 350; the statute for the keeping of — is not observed iii. 368; all prebendaries to be present at the Whitsuntide Chapter (Sarum) iii. 34; prebendaries to have proctors (York) ii. 314-5, iii. 350, cf. ii. 27; holding — in time of Divine Service iii. 203, and on feast days 368

Injunctions to be read before the whole — once a month ii. 14, 396, once a quarter 136, ii. 316; consent of — is required for the letting of leases etc. ii. 27, 31, 79, 92; rule about sealing in — iii. 37; grave causes to be settled at general chapters only iii. 237, 359; the — executes injunctions upon the dean iii. 38; ambiguity between the dean and — about elections iii. 362; the — collects episcopal revenues in vacancy of the see (Sarum) iii. 128; *see* Canterbury Cathedral, dean

president of — iii. 37, 94, 117, 128-9, 347, 350, 365

capitulariter ii. 314, iii. 350, *in pleno capitulo* iii. 350

— house: door open daily at *Preciosa* ii. 27, cf. 374; meetings, etc. in — ii. 93, 218, 222, 258-60, iii. 126, 246; sermons ii. 145, 251, 312, iii. 79; divinity lecture iii. 239, 364; injunctions, statutes, etc. read *supra* and iii. 34, 139, 204, 239, 316, 365, 350; visitation ii. 132, 246, iii. 35, 38, 338, 345, 352, 365; excommunication iii. 37; taking oaths iii. 346; notice given iii. 352; statutes copied iii. 358; statutes, common seal, etc. are kept in — ii. 26, 136, 255, iii. 245; preaching list iii. 338

— acts ii. 27, 257, iii. 94; regulation concerning iii. 244-5; a — of Windsor iii. 250-2, cf. decree of D. and C. of York 345, *capitulari decreto* (Canterbury) 359, 361; making — *inconsulto episcopo* iii. 203, contrary to the statutes 203, 367; — annulled by the Visitor 359

— clerk ii. 157, 256, 258; his fees and duties ii. 257, iii. 234, 239, 244; he registers testaments at York ii. 157, iii. 349

— seal ii. 257; offices of treasurer, receiver, vicedean not to be under the — iii. 146; *see* seal

Index

- Chardstock iii. 204
charity, exhortations to ii. 51, 57, 63, 72, 85, 107, 179, iii. 3, 260, 281, 376
charms ii. 111, 158, 353, 372, 388 (*charma*), iii. 5, 20, 227, 383; *see* witchcraft
chasuble ii. 345, 365, 417 (*planeta*)
Checcuer, Le (New College) iii. 191
Cheke, Sir John ii. 204, 212
chest: the common — (for seal, statutes, etc.) ii. 27, 31-2, 91, 137, (201), 203, iii. 231, 238, 360
the (parish) — ii. 127, 174; the poor man's —, *see* poor
the — for the register book ii. 290; *see* register
Chester, Bishop of iii. 294
Cheswardine ii. 234 n
Cheyne, John iii. 35; John Thinn iii. 38
Chicheley, Abp, founder of All Souls ii. 70
Chichester, Bp of ii. 141
Diocese of, disorders in iii. 155 n, visitation of — 215
Chichester, Sir John iii. 39
childbirth: women to have a vessel of clean water ready ii. 23, 50, 58, 339, holy water 385, 422; priest not to visit women in — except in dangerous sickness ii. 128; women dying in — ii. 386; *see* midwives
children, clergy to teach ii. 64, etc.; *see* (the) young
Chilton, Nicholas (Windsor) ii. 163 n; 'Sir N. C. Chaunter' 257, 261
choir: the — of Durham is to be fenced in with screens (*cancelli vel lignei vel ferrei*) as at St Paul's and kept closed out of service time ii. 413; injunctions to be put up in — iii. 100, near the — 161; seats in — to remain as before iii. 108; 'chancel or choir' iii. 281, 282, 346; — to be comely kept 301; the east wall of the — to be hang'd with a fair cloth, and a paper of the Ten Commandments 301; table of preachers' list in — iii. 338, 346; 'the college quire' iii. 326, the quire of the chapel 327
decanus chori ii. 418
gradus chori ii. 216, 375
magistri chori and their *baculi* ii. 420
sine regimine chori ii. 96
ad sectam chori ii. 375
stalla chororum ii. 387; *see* stall; the minister's accustomed stall in the choir iii. 282, 294
choirman iii. 317

Index

- choristers: 'chorists' iii. 75, *choristae* iii. 116; when their voice breaks (*see* breast) to go to the grammar school or receive an exhibition ii. 93, 139, 162, 223, iii. 32-3, 40, made 'poor clerks' (Lincoln) ii. 167; their singing duties at Rochester ii. 96; at Windsor, reduced to 10 ii. 224, fees paid to — 219, 221, 256, their school and 'chamber' 261, nominated by the dean and prebendaries 261; at York 12 to be maintained ii. 320; their number to be maintained at Worcester iii. 230; their foundation at Lincoln ii. 399, and steward 400; not to be kept at colleges ii. 228 n, 229; — attend the bishop's visitation iii. 338
 — to say mattins and evensong in English before service ii. 163; to learn a chapter of the Gospels and Acts every week ii. 317, every fortnight iii. 138; to have a N. T. iii. 139; to communicate three times a year iii. 116; to be taught the Catechism ii. 272, iii. 138, 153, 322, 351; to attend early morning prayers and have night prayers in school iii. 150, 154; their daily Latin prayers in Fromond's Chapel given up (Winchester) iii. 329; to be virtuously brought up and thrice a quarter examined in the Catechism iii. 351
 — to repair to the grammar school iii. 124; to be traded up in some kind of learning besides singing 150, 154; to be taught playing the organs 230, to read and to write 322; to be examined 322, 351
 Master of the choristers ii. 96, 169, 317, 320, iii. 75, 234, 351; *see* schoolmaster
 Grandsire of the choristers (Windsor) ii. 227
 Informatour (of the choristers) ii. 224
 Teacher of the choristers iii. 339
 chrism ii. 195 (? hallowing of), ii. 346, 349, 366, 387, 416, iii. 256, 275; *see* holy oil
 chrismatory ii. 346, 366, iii. 255, 285
 chrisom: 'paid his —s' iii. 348; the curate to have the value of the — iii. 62, 71
 'christen,' 'christening'—for baptize, baptism ii. 23, 58, 269, 339, 350, 422, etc.; *see* 'register book for christenings' (so always) etc.
 Christopherson, John, Bp of Chichester ii. 412
 Chrysostom, St ii. 136, 164, 249
 Church: definition of the — ii. 268-9, iii. 65
 the Church of God iii. 82, 302, 374; of Christ iii. 65, 76, 'Christ's Church and Christian congregation' iii. 86
 the catholic Church ii. 331, 333, 337, 338, 347, 350, 356, 357, 372; the unity of — 349; to submit to — 351; reconciliation to — 404; the — of Christ 370, 'Christ's holy catholic Church' iii. 28

Index

- the (whole) catholic Church of England ii. 17 n, 44; the Church of England 83, 89, 362, 366, iii. 76, 221, *ecclesia anglicana* 186, of England and Ireland iii. 28; the — and clergy of England ii. 360, 365
- the primitive Church ii. 343, iii. 18, 65, 'the doctrine and use of the primitive and apostolic Church' iii. 131 n
- the Church of Rome iii. 265
- a particular Church may alter its public rites and ceremonies iii. 60, 64 n, 65, 70, 76
- church (the fabric): *templum* ii. 199–202, iii. 116, 129, 368, 'temple' ii. 290, 296; — and chancel, — and choir iii. 264, 291, 380
- churches to be kept in repair and clean iii. 221, 255, 285, 310; — pulled down iii. 210, 268, 383; proclamation against spoilers of — 108, cf. 109; the — is to be white limed iii. 169, 170; *see* clerk of the works, fabric, repair
- there are to be no common plays, games or interludes in churches where the blessed Sacrament is, or Divine Service said or sung ii. 88; in service time there is to be no buying or selling in church or churchyard ii. 195, 245, 278, 294, iii. 227, no markets ii. 287, 'no outrageous noise or tumult or any idle occupying of youth' ii. 245, 277–8, plays, games, sports, dancing 291; no feasts, dinners or drinkings to be kept in — iii. 285; lords of misrule entering — un-reverently, there to dance and play iii. 209, 271, 291, 383; frays or brawlings or bloodshed in — or churchyard iii. 226
- see also* parish church
- church book for churchwardens' accounts iii. 283
- church box ii. 50; *see* chest, poor
- church custom and order: '(old and) laudable customs of the (catholic) Church' ii. 110, 327, 336, 339, 347 (and ordinances), 348, 350, 351 (and ordinances), 352, 353, 357, 406; '(old) order of the (catholic) Church' ii. 327, 337 (and custom), 338, 350, 352, 423, 'decent and godly order' 365; '(godly) usage and (laudable) custom' ii. 336, 341, 351, 365, 'godly order and usage' 351, 'ancient order of the Church and the common usage of all Christians' 403; 'usual order' 423; 'accustomable usage' iii. 110; *ecclesiae mos . . . laudandus* iii. 65; 'external policy, rites and ceremonies of the Church by the laws, good usages and orders . . . established' iii. 180; 'the custom hitherto in use' iii. 64; *see* ceremonies
- laudable custom (of a local church) ii. 27, 374 (ancient and laudable), ancient — iii. 346, 348
- 'custom of the country or place' ii. 345, 366
- 'order of this realm' ii. 332 (catholic faith and —), 334, 335; 'order

Index

church custom and order (continued):

of the law and custom of this realm' 332, 'good order of this realm and usage of the catholic Church' 333; 'laudable custom(s) of this realm' 333 (laws and), 335

'common order' iii. 224, 227, *see* authority

church goods and property: 'the goods of the Church are called the goods of the poor' ii. 10, 121, iii. 12

alienation of — ii. 113, 183, 248-9, 293, 339, 346, iii. 4; *see* alienation

— sold iii. 82, 210, 383; wasted iii. 217; not to be sold without consent of Dean and Chapter ii. 253; of the Ordinary iii. 283; 'the great spoil and robbery that of late hath been made of the goods etc. of the Church' (the Great Pillage) ii. 342; patrons spoiling their church or its revenues ii. 358, iii. 383; goods taken away by other than the king's commissioners ii. 398; the alienation of the church vessels by the Dean and Chapter of Durham is to be made good ii. 412, cf. iii. 242-3 (Windsor); withholding goods or money ii. 389, 407, 424; *see* stocks, tithes, inventory

church keepers — to exclude doves from the church iii. 136, 320

church law and ecclesiastical jurisdiction: (impediment to matrimony by) 'God's law or any other ecclesiastical yet used' ii. 50 (cf. iii. 220); 'all canons and ecclesiastical laws, heretofore in the time of King Henry the Eighth used' to be put in force not being contrary to the laws of this realm ii. 324-5, cf. 365; 'ecclesiastical constitutions' 339, 'certain ecclesiastical laws and customs especially set forth by Otho and Othobon' (on clerical marriage) 340, (invocations contrary to) 'the laws and ordinances of the catholic Church' 356 (cf. iii. 221), 'the laws ecclesiastical' 423, 424, 'of holy Church' 425, *see* canons; the Queen's 'ecclesiastical laws etc' to be put in execution iii. 197, 200; 'the laws ecclesiastical' iii. 212, 374 (disabled by); (offences presentable by) 'the ecclesiastical law of this realm' iii. 161, (censures appointed by) 'the laws ecclesiastical of this realm' 293, 352, 324; 'the law of God (God's word) according to the ecclesiastical laws of the realm of England' iii. 220, 'of the Church of England' 221, (cf. ii. 50, 356)

persons 'having (or exercising) jurisdiction ecclesiastical' ii. 103, 130, 134, 138, 156, 324, iii. 199, 207, 271, 384; 'ecclesiastical judges' iii. 6; 'spiritual judge or his officers' 212; 'bishop's deputy in ecclesiastical causes' iii. 220; calling persons before them *ex officio* and putting them to their purgation ii. 104; to 'proceed . . . *summarie et de plano sine figura et strepitu iudicii*' ii. 134 (cf. 326 'proceeding summarily'); to visit every three years the places sub-

Index

ject to their jurisdiction 156; sentence to be given 'within four assignations after the term *ad audiendam sententiam finalem*' 134, within four sittings after the answer made or *litem contestatam* 155; Ordinaries to show favour to curates in suits for tithes so that their causes be determined within three weeks iii. 64; for procedure and abuses *see also* ii. 103-4, 324ff, 339-400, iii. 199-200, 212-3, 271-2, 384-6; *see* chancellor, court, bribery, fees
 'the hearer of causes of the Cathedral Church of Lincoln' ii. 170; the peculiar jurisdiction of the prebendaries of York ii. 156-7, iii. 349; composition for the ecclesiastical jurisdiction between the bishop and dean of Sarum iii. 123; persons living in the Close subject to the same 125, reformation by the same 125
 testamentary jurisdiction ii. 138, 156-7, iii. 112, 349; *see* wills
 censures ecclesiastical iii. 135; censures of the Church iii. 221, 293, 346, 351, 352, of the Dean and Chapter 34, of the Ordinary 320; *see* penance; (rural) deans to execute the sentence of the ecclesiastical court iii. 385
 church holy day: the — and the dedication day are to be kept on the day appointed by the king ii. 111, 187, 5 n
 church proctors ii. 284
 church stocks, *see* stocks
 churchwardens ii. 120 n, *iconomi* ii. 398: injunctions to — iii. 207, 219, 298-302; duties of — iii. 90-1, 104-5, 282-93
 to be chosen annually ii. 347, iii. 228, by consent of the parson and parishioners 383, and to make an annual account ii. 293, 347, 366, 398, iii. 228, 383: those who refuse to serve to be presented ii. 406; within six weeks to come to the Ordinary to take their oath iii. 161, cf. ii. 407; oath ministered to — iii. 272-3, 313-4, 302
 to have one key of the register book (q.v.) ii. 40, 120, 367, iii. 12, 373; to provide for the relief of the poor (q.v.) iii. 121, 127, 172, 174, 216, iii. 16-7, 90, 104; to provide church furniture, viz. a pulpit (q.v.) ii. 126, iii. 16, 90, chest for the poor box ii. 126-7, iii. 16, the Lord's board ii. 243, all necessary ornaments, etc., 354, 365-6, 367, 408, iii. 283-4, reading desk 282-3, bread and wine for the Communion 283-4; in order to provide ornaments, they may 'assess' the parish ii. 407-8; to see that the church and churchyard are repaired ii. 407, iii. 285, 311; to see to the taking down of altars and roodlofts iii. 27, 284-5, defacing of images etc. iii. 90, 104, 112, 285; to make an inventory of church goods ii. 407, iii. 22; to keep accounts of church goods and stocks iii. 85, 268, 283, 371
 to keep order in church and prevent buying and selling etc. in service time ii. 245, 277, 287, iii. 268, 288, 299, 300, *see* Service; to

4/
2/

Index

churchwardens (continued):

levy the fine for absence from church iii. 91, 104, 141, 266, 289, 299, 300, 302, 308, 381, declaring to the Ordinary those who refuse to pay iii. 61, 70, 160-1, 178; to mark absentees and those who come late iii. 221, 267, 288, 302, 335-6; the parson after the second lesson is to admonish the — to do their duty in this respect iii. 267-8, 279-80, 308; — diligently to attend service themselves iii. 287 to present offenders ii. 283, 284, 405, 408, iii. 161, 268, 290-2, 299-300, 335, *see* present; to certify how the injunctions are kept iii. 161, once a quarter 298, and whether the parson has preached his sermons iii. 336-7 not to admit preachers without seeing their licence iii. 198, 336, 375, nor curates to serve 337; to assist the minister in his examination of the parishioners before Easter iii. 277, 287, 307

churchyards: to be honestly repaired and kept ii. 294; to be fenced and not defiled with cattle ii. 345-6, 387-8, iii. 170, 222 (rupture of unclean beasts), not occupied with horses iii. 136, 320; fenced and cleanly kept ii. 407, iii. 82, 210, (225), 255, 285, 310, 341 (fence of the —), 381, 384, cf. 323, 341; timber in the — ii. 388, iii. 140, 210, 268 for buying and selling, markets, sports and dancing in — *see supra* under church (fabric) and add ii. 405 'that there be no books or merchandise kept in the —, namely on Sundays'; iii. 267 no 'markets, or selling of any wares in any —'; 287 no pedlar 'to set out any wares to sale either in the porches of churches or in the —'; 285 'that no folks be suffered to dance in —'

churching of women: the parson not to say 'the Form of Thanksgiving of (for) women after childbirth' for an unmarried woman unless she has done penance, and only on some Holy day or Sunday iii. 261, 278, 308, 332

Cicero: *aliqua rhetorica Ciceronis* (at Cambridge) iii. 55

circles (in witchcrafts) iii. 5

civilistae iii. 188

Clare College, Cambridge ii. 212

Claves Scripturarum iii. 192

clavigers (Hereford) ii. 395, 396

Clemens Alexandrinus iii. 30

clergy: the church and — of England ii. 360, 365, iii. 163, 221; 'the state of the —' 197; (rural) deans to mark the life and study of the — iii. 385; sermons *ad clerum* ii. 207, iii. 339; examination of the — of Gloucester and Worcester dioceses ii. 308-9 the *clerus* (*clerici ecclesiae*) and *populus* are separated in Divine Service ii. 413

Index

contempt of, and violence towards, the —: 'condemn and abuse priests and ministers' ii. 129, 187, 'contemn etc.' iii. 4, 18, 380; 'mock, jest at, threaten or beat any priest for saying Mass' ii. 350; 'mock or jest at' the ministers of Divine Service iii. 21, 91-2, 105; 'contemn, hurt, strike or any ways abuse' 380; 'contemnors of preachers and ministers . . . rail, scoff or jest at the preachers or professors of the truth' 343; 'slanderers of the preachers' 212; 'lay violent hands' on — ii. 347, iii. 227, cf. ii. 350, iii. 380
marriage of the —, *see* marriage

clerks: = clergymen, ii. 11 'parsons vicars and clerks having churches'; ii. 410
'priests (peticanons) and —' ii. 95, 96, 217, 227, 260, iii. 151, 175; 'priests, — and choristers' ii. 96, 'clerks laymen' ii. 162, cf. 223 and iii. 33 (lay vicar), 'peticanons — choristers' iii. 139 (= 'ministers' 322), 'church — and choristers' iii. 138, '— and almsmen' iii. 135, 138, 'petycanons, clerks and other persons' (Norwich) iii. 316, '— or singers' (Carlisle) iii. 339, 'clerks choral' 329
their duties at Rochester ii. 95-6; for the future there are to be fifteen '— laymen' at Windsor at £10 a year ii. 161-2, cf. 223; their places to be filled by those who can be admitted deacon and then priest, deacons to receive an extra £2 a year 225-6; — to attend the daily services 217, 260, iii. 149, 153-4; their fees ii. 221, 257; — to read the Epistle at the H. C. and First Lesson at Mattins and Evensong, and when deacons, the Gospel, Second Lesson and Homily ii. 222; — to wear gowns in choir ii. 222, 261; to communicate once a month iii. 135, 175, 319, cf. 148; at Winchester — not to haunt taverns, nor be rangers about the town, to attend every sermon, have a N. Test. and be called to hear the Injunctions read iii. 138-9; *see* singing men
clerici in aula (New College) iii. 188

parish clerk ii. 173 n; taking the pax without the church door ii. 172; not to go about the parish with holy water 172-3; to keep the church (and its ornaments) clean 287, iii. 264, 291, 380; ringing the bells ii. 287, iii. 91, 98, 105, 285; serving the minister ii. 287, = reading the First Lesson, the Epistle, the Psalms with answer to the Suffrages iii. 264, 291, 380; his wages ii. 287, 348, iii. 380; to be obedient to the parson ii. 353, iii. 264, 291, 380; to declare the losing of cattle, etc. ii. 403; 'For — and their duties' iii. 91, 105 (singing psalms, etc.); not to be appointed without the consent of the parson iii. 264, 291, 380; to teach the young to read 291; — taking upon himself to say service or minister sacraments, etc. iii. 371

Index

clerks (continued):

- ‘ clerk or sexton ’ ii. 353, 403, iii. 285
- ‘ all clerks’ tolerations called in ’ iii. 315
- clerk of chapter ii. 157; *see* chapter clerk
- clerk of the lands (Windsor) ii. 221, 225, 256-7, 258
- clerk of the works: Ripon ii. 28, York ii. 321; Hereford ii. 395
 (‘ master of the works ’), Sarum iii. 33, 123, 202 (*custodes sive
 magistri fabrice operum ecclesie*)
- ‘ clerkly office,’ all points of iii. 163
- Cleveland, Archdeacon of ii. 313, iii. 294, 352, 353, 354
- Clifton, Mr (prebendary of Windsor) ii. 224
- clock, keeper of the (York) ii. 319
- cloister, the: townsmen to be kept from — (New College) iii. 187;
 — not to be a highway iii. 235 (Canterbury); chapel in — iii. 330
 (Winchester)
- close, the: at Sarum iii. 33, 34, 125 (walls and defences maintained)
 202; offences in — are under the ecclesiastical jurisdiction 125,
 cf. 204; not to be occupied with horses (Winchester) iii. 136, 320
- cloth: *see* altar, communion
- Clyffe, William ii. 25
- coining iii. 343
- Colcell, Mr (canon of Sarum) iii. 369
- Cole, Mr, prebendary of Windsor ii. 224; provost of Eton ii. 415;
 officer of the Prerogative, etc. iii. 53 (Mr Dr)
- collation (= sermon) ii. 4, 5, 6, 87, 90, 115, 155, 364, iii. 9
- collations of benefices iii. 64, 377
- collects ii. 419; *collectae post communionem* 419; iii. 25; the collect or
 prayer used in the feast of the Trinity iii. 42
- collects for the king (and queen): *see* king
- collections in church for the poor ii. 276; *see* poor
- collectors for the poor iii. 216; *see* poor
- college, the: used of cathedral bodies iii. 48, 126-9, 148, 150, 217,
 317, 339, 377 (*collegium*); ‘ the College of Oxford ’ i.e. New College
 iii. 320
- Collens, Robert (prebendary of Canterbury) iii. 51, 53
- colours, liturgical ii. 417 *in colore temporis currenti convenienti*
- comfortable places of Scripture ii. 123-4, iii. 14, cf. ii. 278; (compe-
 tent matter to) comfort the sick, etc. iii. 62-3, 71, 378
- Commandments, the Ten: to be declared four times a quarter ii. 20-1,
 twice 86, once 338; especially the 2nd and 4th 61-2; to be
 taught out of Exodus 282-3; the — and Articles of the Faith ii.
 386, 423; *see* Pater Noster

Index

- the Two — of the Gospel ii. 50, 338
the Two Precepts of the law of Nature ii. 50
the Table of the Ten — iii. 108, 109 (of God's precepts); to be
'fixed upon the wall over the Communion board' 109, where the
Sacrament did hang 165, upon the east wall over the table 175;
to be provided 157, 226, 254, 283, 304; a paper of the — fastened in
the midst of the fair cloth on the east wall of the choir 301; before
the Communion board 381
commemorations ii. 96; *see* memories
commendatarius ii. 30
commendations ii. 154, 336, 349; *dies commendationum* 212
Form of service for the Commendation of Benefactors ii. 210-1,
220-1, iii. 56
commensalls (*commensales*): only noblemen's and lawyers' sons to be
— iii. 181 (Corpus); 328-9, 331 (Winchester)
Communion, The ii. 55 n; Form of — to be read three times a year
besides on Ash Wednesday iii. 254-5, 278, 304
commissary, the bishop's ii. 103, 134, iii. 53, 199, 207, 233, 234, 268,
271, 272, 280; vice chancellor's ii. 205
commissioners: King Edward VI's — in his royal visitation ii. 133,
140, 146, 147, 150, (153), 156, 160, 162, (171), 204 (*commissarii*); the
Commission for the visitation of the University of Oxford 197,
228 n, of Cambridge 204
— in Q. Mary's reign ii. 407-8, iii. 6
Queen Elizabeth's —; whom the Queen shall appoint iii. 19; in the
royal visitation 34-5, 46, *regia auctoritate fulcitos* 205, *see* Visitors;
'Her Highness' Commissioners for Causes Ecclesiastical' (108),
viz. the Ecclesiastical Commission of 1559 iii. 24-5, 32, 42 n, 108,
157 n, 171-2, 179, 180; — in the province of York 351
Pole's — for Hereford ii. 392; Parker's — for Norwich iii. 197
common, commons: the convent to eat in common ii. 13; priests
and curates of one church to live 'at one commons' ii. 46; vicars
choral to keep commons together ii. 29, 317, 395, 400, iii. 348;
and priests (peticanons) ii. 261; peticanons, schoolmasters, ministers,
choir and school iii. 44-5, cf. iii. 80; except those who are married
ii. 223, 318, iii. 348; those not in commons shall contribute to the
commons iii. 33; two houses of — formerly at Windsor were dis-
continued, and one is to be restored for the peticanons iii. 246-7
see hall *infra*
'commons' ii. 169, 317, iii. 52, 'commons, wines and obits' ii.
170; loss of — ii. 76, 100, 101, 170, 419 (*communiae*), iii. 187, 191
(*cominae*), 190 (*communiae*)

Index

common (continued):

- ‘ the common ’ of the Church of York ii. 311, iii. 341 (commune) 347, 349, 352 (accounts of —); of St Paul’s ii. 382–3; cf. iii. 191 *in commune*, iii. 201 *ad communiam canonicorum* (Sarum); cf. *vasa* . . . *ad communem usum ecclesie a fundatore donata* (Durham) ii. 412
- common authority; *see* authority
- the common Benediction iii. 41
- the common chest; *see* chest
- the common Confession iii. 41
- the common dole ii. 394; *see* poor
- common fairs iii. 344
- common gamesters iii. 83, drunkards 147, swearers 343, etc.
- the common garden ii. 144, iii. 235
- ‘ the common goods ’ of the college ii. 152
- the common hall or table—of peticanons ii. 143, 223, 261, iii. 79, 246, 359; chantry priests ii, 159 n, 260, iii. 246; vicars choral ii. 317, iii. 348; vicars (lay and other) iii. 33; cf. iii. 45 (— and common tables), 237, 238 (table), 359; the ministers of the — and their accounts iii. 239, 363; — at colleges ii. 200, iii. 119; no meals except at — 185, 191, 196
- the common hutch (i.e. chest) ii. 137
- the common implements and treasure iii. 231
- the common lands and revenues of preachers and peticanons ii. 222
- (the) common ministers iii. 31
- (the) common order prescribed iii. 343; *see* authority
- (the) common perambulations iii. 15
- the common place (*communis locus*) at Trinity and St John’s Colleges every day, at other colleges 3 times a week ii. 211
- ‘ (the) common prayer ’: bidding the — ii. 130; in time of (the) — ii. 186, 187, 188, 195, 245, 278; = the Litany ii. 194, 244, 247; cf. ii. 286, 290, 292, 293; *and see* Book of Common Prayer, Service;
- ‘ the common prayers ’ ii. 211, 280, iii. 15, 23, 47, 60, 70, 97, 156
- the Common Prayer, a collect found by Mr Jenkyns ii. 177 n
- the common register iii. 121 (Merton College)
- common salts ii. 152
- the common schools (for grammarians) iii. 235, *see* school
- the common seal: *see* seal
- common service iii. 10, 87, 97, 279; ‘ to do you — service on ’ iii. 373
- common supplications iii. 25
- the common table: iii. 119, 196, of minor canons and scholars 359; *see* common hall *supra*

Index

commoner, the iii. 33 (Sarum), 36 (Wells)

communar, the iii. 125 (Sarum)

Communion: 'the (holy) communion of the (very) Body and Blood of Christ' ii. 125, 272-3, 274, 283, 284 (precious), iii. 15, 16, 68, 172; 'the Communion' ii. 192, 217, 316, 320, iii. *passim*; 'the Holy Communion' ii. 193, 241-2, 282, 292, iii. *passim*; 'the communion of His Supper' ii. 276; '(the) communion of the Sacrament' iii. 14, 28; 'these holy mysteries being the sacraments of the Body and Blood of our Saviour Jesus Christ' iii. 28; 'the commemoration or administration of the Holy Communion' iii. 254; *see* Mass, Lord's Supper, Sacrament

The Book of the Communion, i.e. The Order of — ii. 183, 297 n, 298 n; i.e. the form in the first Prayer Book ii. 265, 296, *see* Book of Common Prayer; the H.C. to be administered only as 'is set forth by the common authority of the Queen's Majesty and the Parliament' iii. 4; 'as is set forth by common order and injunction' iii. 224; cf. iii. 135 preachers to set forth the true use of the H.C. 'as it is ordered and established by the authority of Parliament for the confirmation of the Book of C.P.'

not to buy or sell the — (or 'the receipt thereof') ii. 193, 238, 242, 276, *see* trentals; not to 'make the — a Mass of Requiem for lucre' iii. 167; there is to be only one — at burials ii. 301, no — for the dead on the morrow after burial iii. 88

not to be more than one — on one day, except Christmas Day and Easter ii. 195, 274

there should be no celebration 'except there be one at the least to communicate' ii. 237; none but communicants to tarry in the choir after the offertory, except clerks and ministers ii. 237; 'the — ought not to be celebrated, unless that the whole congregation (or at least a good part of the same) do receive it,' 'as many as be present ought to communicate or depart in the time of the administration' ii. 274; not to celebrate with less than four or three communicants at the least in parishes where there be 20 persons of discretion iii. 89, 103; if there be more priests in any church than one, all are to communicate when the — is celebrate iii. 89, 103; three at the least to communicate with the minister (Rochester) iii. 148, 'a competent number' 152

Celebrations of the —: in cathedrals and colleges, the — celebrated every Sunday ii. 200 (All Souls); daily at 10, 215 (Windsor), 317 (York cf. 315-6), iii. 43 (Exeter); *see* Mass, Service; the — to be ministered the first Sunday of every month (at the least) iii. 37 (Wells), 79 (Canterbury), 94 (Sarum), 327 (Winchester College), the

Index

Communion (continued):

second Sunday of each month at the least 116 (St Paul's), first or second Sunday 175 (Adverts); every Sunday 135, 319 (Winchester); every three weeks once 152 (Rochester, but in articles 148 'every Sunday and other Holy days'); on six festivals and first Sunday of every month 347 (York); *see* *prebendary and infra* in parish churches, the first Sunday of every month iii. 167, 'every month once at the least,' and warning to be given 'the next Sunday before' 275

the minister is not 'to counterfeit the popish Mass,' using only the ceremonies and gestures (and rites) appointed by the B.C.P. ii. 191-3, 241-2, iii. 98, 255, 275; the — to be used 'as most varieth from the popish Mass' ii. 296, cf. 292 'like a Mass'

the table for the — to stand in such a place as the people may most conveniently hear ii. 294 (cf. 'in such place' 243-4, 296); at the time of — the Holy Table is to be brought down to a convenient place within the chancel iii. 28, before the chancel door 61-2, 70, and replaced after the service is over; ministers receiving the — to be placed kneeling next to the Table iii. 62, 71; (all) the prayers and service for the H.C. to be said and done at the — table (except the Epistle and Gospel) iii. 282-3, 295; *see* Table

the curate 'to pronounce aloud' what is in the book of — ii. 296; 'all manner of prayers said at the H.C.' to be said with an audible voice iii. 166-7

the priest to 'use such decent apparel at the ministration' as is appointed by the Queen's Injunctions iii. 158 (Rochester), viz. a cope iii. 61, 70; in cathedrals the principal minister a cope with gospeller and epistoller agreeably, in other churches a surplice 175, 255, the cope to be 'plain without any images' 320, 327

Receiving the —: in cathedrals and colleges: at least 4 times a year ii. 200 (All Souls); dean, prebendaries, priests to receive at least once a week, every other minister once a month 216 (Windsor); prebendaries to come to the — every Sunday and Holy day 315-6, exhorted, with the vicars and others, to receive the Lord's supper every Sunday or other days in the week 317 (York); fellows, scholars and servants to confess and receive the Sacrament on 6 specified festivals in the year 421 (Cambridge); all canons and vicars to receive the first Sunday of the month iii. 37 (Wells), 94 (Sarum); 'every one of the church' at least once a year 75, thrice 193; all (? dignities and canons) once a month, minor canons *frequenter*, choristers 3 times a year 116 (St Paul's); dean and canons every Sunday, clerks and almsmen once a month 135, 319 (Winton);

Index

deans, prebendaries, priests and clerks once a month, all other of the foundation four times a year 175 (Adverts); all from dean down to vergers to communicate together eight specified times a year 339 (Carlisle); six times 347 (York); vicars and singing men to bring certificates as to their communions 233 (Canterbury); (warden and) fellows of Winchester college to receive every Sunday or at least once a month 132, monthly, and all others of lawful age once a quarter 327-8, those who do not receive thrice a year to be expelled 328; general communions for warden, fellows and scholars of New College once a quarter 184, 189, those who do not receive once a quarter to be certified to the Visitor 189

in parish churches, the parishioners to receive once a year at the least ii. 239, 263; to confess and receive the Sacrament at Easter 350, 389, 398, 403, 405, 425; the sixth part of the parish to receive the first Sunday of every month so that each receives four times a year iii. 167; 'by the laws of the realm every person of convenient age is bound to receive the H.C. at the least three times in the year and namely at Easter for once' 275, 287 (all over 14), 307, 337 (at Christmas, Easter and before the feast of Michaelmas); cf. inquiries as to who have not communicated three times in the year 93, 106-7, 156-7, 204, 212, 226, 344, 380: refusing to receive the Sacrament ii. 335; iii. 232, 265, 372, cf. 163, 337; priests refusing to communicate iii. 82, 156, 158, 261, 302, 375; those who do not receive to receive no commodity from the church (Winchester) iii. 320, 328

women in childbirth to receive the Sacrament ii. 339; exhortation to the often (and devout) receiving of the — ii. 236, 244, 264, 277, 283 (to use the communion and sacrament of Christ's precious body and blood), iii. 68, 172, 224, 275 (monthly exhort), 376, cf. 'oftentimes receiving' ii. 125, iii. 15; to receive 'in their course' ii. 237, 265, 'personally . . . in his own course' 252, 'orderly as they were wont to pay the holy loaf' iii. 167; not to receive for one another ii. 274, 283, 253 n, hiring deputies to receive ii. 301 receiving the — in one's hand iii. 275; kneeling to receive ii. 193 n, all communicants to receive kneeling iii. 175 (cf. 177), 199, 334; 'standing, sitting, or kneeling' iii. 377

Admission to the — : persons to be admitted to — only in their own parish church ii. 246, in cathedrals only with the permission of their parson 252; 'no man to receive other strangers to their—' iii. 315, *see* parish

persons not to be admitted to receive the Sacrament of the altar until they can recite (or have recited) the *Pater* in English ii. 17, the *Pater Noster* and the Creed 37, *Pater Noster*, *Ave* and Creed 21,

Index

Communion (continued):

the *Pater Noster*, Creed and Ten Commandments 56, 66, 107, 119, 179-80, (— to the Communion) 237, 265, 282; none to be admitted to the — before they can perfectly say the Lord's Prayer, the Articles of the Faith and the Ten Commandments iii. 3 (receive the sacrament of the Body and Blood of Christ), 99, 156, 161, 372 (being elderly folks), 378, — being over 20 (or 24) 259, 276, 287, 297, 305; none to be admitted but such as will on request confess the articles of the Creed ii. 242; none before he be confirmed ii. 237; children not to be admitted before the age of twelve or thirteen iii. 62, thirteen or fourteen 161, cf. 287 'of fourteen years of age'; and instructed in the catechism iii. 161, 220, 372; those between fourteen (twelve 297) and twenty (twenty-four) who cannot say the catechism not to be admitted iii. 259, 276, 287, 297, 306

the curate not to admit persons out of charity with their neighbours until they have been reconciled ii. 125, 181, 236-7, 264, 334 (not being confessed), iii. 3, 16, 82, 114, 259, 276, 297, 306, 341, 378; notorious evil doers 'or defamed with notorious crime' ii. 236-7, 264, 334 iii. 3, 16, 82, 89, 102, 259, 276, 306, 341, 372, 378; 'adversaries or speakers against the Sacrament or any article of the Catholic faith' ii. 334; persons excommunicated and not reconciled iii. 372

not to admit persons to God's board 'until they have submitted themselves to be confessed of their own curates' ii. 85, cf. 302, 334; the parson to make the people rehearse the Ten Commandments, etc. and make the general confession before receiving the — ii. 282; the minister to summon those who intend to receive and to examine them in the Catechism etc. 'namely before Easter' iii. 260, 277, 287, 297, 307, with the assistance of the churchwardens who are to present the faulty 277, 287, 307, the names are to be signified before that a register may be kept no child to be godfather or godmother, except the child hath received the — iii. 176, 277, 334, 378

The Ante-Communion Service: 'the — or service used (sung) in place thereof' ii. 215, 217; on Wednesdays and Fridays to 'say such prayers after the Litany as are appointed for the — until the offertory' ii. 234, 263; when there is no — a desk is to be set where the — table should stand and the priest to read all the service of the — iii. 161 and note; 'all other prayers to be said at the — table' (beside the —) iii. 175; the Epistle, Gospel and the Ten Commandments to be said at the reading desk when there is no —

Index

- iii. 282-3; 'the — or service appointed to be said when there is no —' iii. 286
- For non-communicating attendance *see* ii. 315-6, with 317; iii. 116; iii. 286 'the people not to depart out of church during all the time of the whole Divine Service'
- Celebratio Coenae Domini in funeribus* iii. 88 n
- the Communion Bread, Sacramental Bread, 'the Lord's Bread' (iii. 371): to be made thick and plain . . . 'as the usual bread and wafer heretofore named singing cakes' iii. 28; to be 'thicker and broader than is commonly used' 62, 71; to administer 'in wafer bread according to the Queen's Majesties' Injunctions' 140, 151 (viz. 'round wafer bread without any print on it'), 154, 158, 199, 377; *see* wafer
- the — to be delivered into the hands not mouth iii. 275; the bread and wine to be provided by the churchwardens ii. 284 'so as no communion be disappointed for want of bread and wine'; *see* host
- the Communion cloth: *see* Table
- the Communion Cup, 'the Lord's Cup': the Communion to be ministered in a cup, and not in a chalice (q.v.) iii. 151, 155, 162, 199, 255, 275, 377; nor in profane cups, bowls, etc. 199, 255, 275, 377; a decent (comely) — to be provided 199, 210 (with a cover), 377; a fair and comely — of silver, with a cover of silver (which may serve also for the ministration of the Communion bread) 254, 275, 284, 303, 382; two handsome —s and a decent paten of silver, and also 'two comely pots of pewter to fetch wine to serve for the Lord's Table, being no tavern pots' 371
- no reader iii. 89, 103, or person not ordered at least to be deacon, to distribute the — 257, 282, 371
- the Communion Table; *see* Table
- community of goods taught ii. 233, 269, 349; *see* Anabaptists
- commutation of penance ii. 104; *see* penance
- 'company,' the: used of cathedral bodies iii. 124, 143; cf. 154; at college iii. 195
- comperts, *comperta* ii. 32, 308-9, 310, iii. 132; cf. *comperimus* ii. 70, 100, 373, 412, cf. iii. 236
- Compline ii. 45, 95, 96, 154, 419-20
- 'condecant' ii. 93
- conducts iii. 75; at Winchester 324, 325, 327-8
- confession ii. 296 n: 'secret confessions' ii. 16, 21, 66; — in Lent ii. 37, 45, 85, 106, 119, 178, 350, 398, 403, 405, 425; auricular — 386-7; minor canons and other priests to confess often (St Paul's)

Index

confession (continued):

- ii. 376; each college to appoint one to three priests to hear —s, and fellows, scholars and servants to confess six times a year ii. 421; women in childbirth to come to — ii. 339; refusing to 'be confessed and to receive at the priest's hands the benefit of absolution' ii. 335; denying auricular — 424; not to resort to any popish priests for shrift or auricular — iii. 265, 289 (in Lent)
- to be made to one's own curate ii. 21-2, 85, 350, 366, 335 n; 22 n
- auricular — not to be maintained ii. 296, 302; cf. 200 self-examination before Communion, 270 remission of sins is to be obtained by repentance and faith, 282 use of the General Confession before Communion
- 'the General Confession of sins' in the Prayer book to be said in preparation for H. C. 282; audibly 303; iii. 33
- 'the Confession hereunto annexed' iii. 100 (? the Declaration of the Principal Articles of Religion)
- the Confession made before the Ordinary by priests ordained by the Romish order iii. 336, cf. 339 'the English Confession'
- Confirmation: children to be confirmed ii. 265, 328, 354, 390 (*infantes*), 425 (infants and children); none to receive Communion before he be confirmed ii. 237; children over seven and not confirmed to be presented iii. 163
- conform: 'refuse to — themselves' iii. 293, 312, 386; 76
- congregation, 'religious or not religious' ii. 45, 'privileged or other' 46; 50
- conies from Kingscleeve iii. 251
- consanguinity, degrees of iii. 92; *see* matrimony
- conscience: 'arduate and urgent considerations of —' ii. 22; 'bound by the law of God and (in) conscience' ii. 116, iii. 10, cf. iii. 172 laws 'to bind the —s of her subjects; 'the lively Word of God, the only stay of man's —' ii. 124, iii. 14; may labour on the Holy days 'with a safe and quiet —' ii. 125, iii. 15; denying contract of marriage to the great danger and hurt of — ii. 288; prebendaries 'to have the more — to discharge their oaths' iii. 34; 'to comfort . . . the weak in —' iii. 63, 71; 'a hypocritical Roman —' iii. 342
- consecrate: consecrating again of churchyards, or of ornaments of the altar or of bells where there is no need ii. 104; corporal *ab episcopo consecratum* ii. 417; Mass not to be said *in loco non consecrato, nec super altari non consecrato* 416, cf. 182 saying Mass in any oratory etc. 'not being hallowed'; *see* hallowing, altar
- consistory iii. 221, 298

Index

- Consytt, Sir John (Exeter) iii. 41
 contempt of clergy; *see* clergy
 'contrary', to iii. 324, 325
 contumacy iii. 129, 206 (*contumax declaratus*)
 conventicles: 'unlawful and private —' ii. 238; privy lectures (sermons, plays, games, etc.) 333, 350; keeping secret —, preachings, lectures or readings contrary to the law 389, 425, iii. 84, 156, 261, 312, keepers of — 293; hearing Mass in unlawful — iii. 7, 375 (private); making private — in private houses iii. 211; 'secret or privy — or exercises' iii. 382; *see* assemblies
 Convocation (of Canterbury), the: (the Ten) 'articles condescended upon in —' ii. 4, 5, 6; articles for abrogation of Holy days 5, 59; — and English lessons 123 n; — and the Homilies 129 n; — and clerical marriage 326 n; proposals in — ii. 109 n, iii. 86 n, 88 n, 99 n, 155 n, 160 n, 175 n, 209; the 39 articles agreed upon in — 151, 153, 157 n, 319, 328, 333 n; canons of 1571 put out by — 256 n; 'in a synod or —' iii. 64, 73
 The — of 1865 iii. 176 n
 Cooke, Sir Anthony ii. 132, 133, 134
 Cooper, Thomas, Bp of Lincoln; articles for Lincoln diocese iii. 370-3
 cope: —s of cloth forbidden ii. 149, 153 161 (black copes), cf. 168 (black hood); a — to be provided with its appurtenances iii. 345, 365; prebendaries' cope money at St Paul's ii. 379; inventory of —s ii. 393, iii. 22, 322; the priest takes the Sacrament to the sick *cum capa* ii. 416; to be worn at H. Communion iii. 61, 70, 175, not in parish churches 255; the — to be plain without any images 320, 327; alienation of —s iii. 231
 copyhold, or copyholds, reversion of ii. 259; *see* leases
 Coren, Dr Hugh ii. 32, 65
 Cornwall, archdeaconry of ii. 63; the Cornish tongue ii. 61, 63
 corporal ii. 299, 302, 379, 417
 'corps' of a prebend ii. 164, 219, iii. 135, 153, 319
Corpus Christi in Eucharistia ii. 389; *ss. Christi corpus et sanguis* 414, 416; *see* Sacrament
 Corpus Christi College, Cambridge ii. 412; its MS. of the Interpretations iii. 59, 68-73
 Oxford iii. 131; Injcts for iii. 181
 correction: of grammarians in hands of warden and schoolmaster, and not to be excessive (Winchester) ii. 152; at the university *virga coerceantur* ii. 211; — of faults by clerks, etc. ii. 248
 Cotsford, Thomas, clerk ii. 160
 couchers iii. 22

Index

- Council, The King's (Queen's) Majesty's: to detect to — ii. 39, 120, iii. 11; prayer for — ii. 130, iii. 28; anthems set forth by the King and — ii. 154; —'s letter to Cranmer ii. 177 n, to Bonner 192 n, reprimand of Gardiner 185 n; orders of — ii. 177 n, 184 n; Queen Elizabeth issues Injunctions 'by advice of her most honourable —' iii. 8; six of the — to license books iii. 24; — authorizes visitors for Carlisle iii. 145, allows a form of prayer in the Channel Islands 219; iii. 376 n
- council, diocesan — of St Asaph iii. 111
- Councils and Synods: *see also* Canons, Statutes
- Blackfriars A.D. 1382, ii. 239 n
 - Cambrai A.D. 1586, ii. 59 n
 - Cloveshoo A.D. 747, ii. 7 n
 - Ely A.D. 1364, ii. 9 n
 - Eynsham iii. 85 n
 - Exeter A.D. 1287, ii. 352 n, 387 n; *see* Quivil
 - Hertford A.D. 673, ii. 47 n
 - Laodicea iii. 85 n
 - Lateran A.D. 1215, ii. 22 n, 134 n, 296 n
 - Mainz A.D. 813 iii. 176 n
 - Milan A.D. 1579, ii. 58-9 n
 - Oxford A.D. 1222, ii. 304 n
 - Trent iii. 85 n
 - Westminster A.D. 1138, ii. 338 n
 - A.D. 1200, ii. 9 n, 54 n, 112 n
- counterpanes of leases iii. 218, 245
- Court of Audience iii. 53
- court: keeping —s at the manors ii. 225, 256-7; — rolls ii. 256, 380, 395
- ecclesiastical —s ii. 155, iii. 207, 385; chancellors' —s iii. 298, 336 (cf. 334), 337; — day ii. 298, 338
- Coutances, Channel Islands in diocese of iii. 219
- covenants, unlawful — 'departing with part of the tithe' ii. 306, 357; *see* simony, bribery
- Coventry and Lichfield, Injunctions for diocese of ii. 19-24, iii. 165-70; Instructions for iii. 163-4
- Coverdale's Bible ii. 8 n
- 'covin' ii. 254, 320, iii. 146, 341
- Cox, Richard, Dean of Ch. Ch. ii. 141, 197, 224, 228, 258; Bp of Ely iii. 68 n, 96, 157 n, 180, 296; Injunctions and Articles for Ely diocese 296-302
- Cramborne, Christopher (Sarum) iii. 369

Index

- Cranmer, Thomas, Abp of Canterbury; Injunctions for Hereford (*sede vacante*) ii. 65-6, All Souls 70-81; Articles for Canterbury diocese 176-89, cathedral 246-50, Injunctions for cathedral 251-3: ii. 15 n, 34, 109 n, 111 n, 129 n, 168 n, 191 n, 193 n, 248 n, 252 n, iii. 86 n; his articles of religion ii. 294 n; his *Catechism* ii. 297 n: royal letter to — ii. 67, 289 n; council's letter to — 177 n
- Creed: *the Three Creeds* — 'the Creed or articles of our faith commonly called . . . the creed of the Apostles, Nicene, Athanasius . . . do contain the sum of all Christian doctrine' ii. 268, *continet brevissime articulos fidei nostrae sparsim in scripturis ostensos* iii. 65
- the Nicene Creed*: 'the Credo' ii. 233, 'the Creed' 263
- the Apostles Creed*: 'the Creed' ii. 17, 20, 21, 36, 45, 46, 48, 56, 61, 63, 66, 178, 233, 242 (articles of —), 283, 292, 347, 372, 402, iii. 10; 'the Credo' ii. 116; 'the Apostles Creed' ii. 268, iii. 339, 65 (*quod communiter apostolorum dicitur*); 'the articles of our faith' ii. 7, 37, 106, 107, 119 (their faith), 178, 262, 282, 356; 'of the faith' ii. 180, 237, 265, 283, 386 (*articuli fidei*), 423, iii. 83, 88, 101, 156, 161, 220 (of faith), 258, 259, 276, 277, 278, 287, 297, 305, 306; 'of the catholic faith' ii. 338; 'of the christian faith' ii. 291, iii. 98, 277-8, 306, 378; 'the Christian Faith' iii. 100; 'the Belief' iii. 2, 'the articles of the Belief' ii. 54 (our belief), iii. 22, 224 (your belief), 258, 275, 297, 305, 307 (Christian belief)
- the Creed and Ten Commandments to be declared to the people ii. 338, recited 386, taught 423; *see* Pater Noster
- none to be admitted to the H. Communion 'but such as will, on request . . . confess the articles of the Creed' ii. 242; *see* Communion
- creeping to the Cross ii. 186 n, 184 n; 195, 244, 277, 349, 362 (declared), 406
- Crispyn, Mr Edmund, fellow of Oriel, ii. 100
- Cromwell; 'Thomas Crumwel, Knight, Lord Crumwel' ii. 1, 2, 34
- crosier iii. 144
- cross: processional ii. 96, 97, 345, 365, 378, 416 (*vexillum ss. crucis*); '— for the dead' ii. 345, 365; *crux affixa* ii. 388, *see* rood; — *in medio altaris* 414; a — to be purchased at Durham 412; crosses removed out of church, abolished iii. 226, 255, 285; not to worship any — 289
- 'gobbets of wood under the name of parcels of the holy Cross' ii. 59-60
- in burials not to lay down the corpse at any — by the way iii. 168, 289-90 (nor leave little crosses of wood there); not to stay at any — in the Rogation Perambulation iii. 208, 264, 291, 309; the stone — in the churchyard to be extinguished iii. 323

Index

cross (continued):

‘signing with the sign of the cross’ ii. 420; forbidden in the H. Communion iii. 98, 255, 275; not to ‘make upon themselves the sign of the — when they first enter into any church to pray’ iii. 289

see creeping to the Cross

Cross-week, the iii. 290

Croydon ii. 40 n, 109 n

crucifix ii. 346, 366, *crux* 388, *crucifixorium* 397; see rood, cross

cruets ii. 345, 365, 414 (*ampullae*); cf. ‘two comely pots of pewter to fetch wine to serve for the Lord’s Table’ iii. 371

crystals, looking in iii. 228

Cublen, Richard (monk of Wigmore) ii. 32

curate: 2 n, 3 n (perpetual —); Latimer ‘wisheth to his brethren curates grace etc.’ ii. 15; cf. ii. 53 ‘beneficed men, having and taking cures of souls at the bishop’s hands.’ The Articles and Injunctions usually concern ‘parsons, vicars and (other) curates, (chantry priests)’ or ‘parsons vicars and curates’ which form occurs throughout. In ii. VIII, IX, X, XLII ‘curate’ is simply used; Ridley XXXVII introduces ‘minister, so Hooper ii. 295 etc.

non-resident beneficed men are to provide able, honest, sufficient etc. curates ii. 8–9, 38–9, 53, 62, 84, 106, 117, 178–9, 231, 262, 295, 332, 363, 421, iii. 2, 83, 88, 101, 262, 309, 376; the — to be first examined and allowed by the bp, archdeacon or their officers ii. 184; for this sense of — cf. iii. 223 ‘if served by a curate’; cf. ‘increase of curates’ wages’ iii. 146

none to be admitted to keep cure, serve or read in any church, serve a benefice, unless he be admitted by the bishop or ordinary, or his deputy ii. 47, 83, 333, in writing iii. 72, 96, 159, 177, 257, have the license of the bishop or ordinary in writing iii. 158, 208, 220, under his seal 279, 298, 301, 307, the license to be shown to the churchwardens 257, 279, 337; cf. ‘admitted by the ordinary’ ii. 337, iii. 21–22, 223, 225; unless he be also examined ii. 184, 333, iii. 72, 96, 159, 177, 257; and show his letters of orders ii. 47, 87, 362–3, iii. 208; priests coming out of another diocese must show their letters testimonial of the bishop or ordinary from whom they come (under his seal) ii. 362–3, iii. 63, (72), 96, 141, 160, 177, 208, 264, 279, 310, 375

no man to serve more than one cure except by license of the bishop or ordinary iii. 113, 223, 257, 279, 297 (under his seal), 301; whether the — hath a benefice of his own iii. 223

Index

no — to remove from the cure to which he was admitted without special licence iii. 225
see benefice, collation, institution, induction, minister, orders, priest
 curfew ii. 286, iii. 91, 105, 98
 curious arts iii. 92, 106
Cursed be he which translateth the bounds and doles of his neighbour—
 inculcated in the Rogation Procession iii. 15
Custos altaris Sancti Petri (Lincoln) ii. 170
 Cuthbert, church of St —, Carlisle iii. 338
 Cyprian, St ii. 136, 164, 249

DATCHET iii. 251

Day, John, printer iii. 97, 374

Day, William, Dean of Windsor iii. 250, 252

'damned through God's default' ii. 349

dancing, *see* church (fabric) *and* churchyard; iii. 343, *see* games

Darrell, William (prebendary of Canterbury) iii. 51, 53

Dauids (Davies) Richard, S.T.P. iii. 44, 46, 47

Davies, Thomas, Bp of St Asaph: his Injunctions for St Asaph diocese
 iii. 111-4

De profundis said after Mass ii. 381; for the dead iii. 168, 289

deacon ii. 91; — and subdeacon ii. 95-6, 168, 345, 365; clerks admitted —s ii. 222, 225-6, cf. iii. 75; —s to learn a chapter of St Paul's Epistles every week (York) ii. 317, to go to the grammar school 318; marriage of — iii. 19; — may baptize privately in cases of necessity iii. 62, 69; unlearned ministers tolerated in the office of — iii. 62; — to say morning and evening service daily iii. 88, (97-8), 102; to subscribe the Articles and Declaration iii. 317; any 'being neither minister nor —,' 'not being —' saying the service, baptizing etc. iii. 225, 257, 282, 371; '— or minister' iii. 375, 379, 380
 deaconry: 'whether any admitted but to — usurp the office of the minister' iii. 374

dead or departed, prayer for the: *that they with us and we with them* etc. ii. 130, *both they and we* 211, 221, *that we with them* iii. 29; the schoolmen's doctrine of — is injurious etc. ii. 269; speaking against — 349; — enjoined 370, 371 (the bidding prayer), 372; forbidden, viz. obits, dirges etc. iii. 84, communion for the dead 88, persuading the people to pray for the dead 167, saying the *De Profundis* or the Lord's Prayer for them 168, 289, bell ringing, month minds etc. or any ceremony tending to maintain — 209, 286
see anniversary, burial, commendations, dirges, exequies, month minds, obits

Index

- deambulations iii. 337, *see* Rogation Days
- dean: of cathedral or college: *totius collegii pater et huius sanctae societatis vinculum* iii. 126
- to preach twice a year ii. 138, three times 213, iii. 36, 40, cf. ii. 93-4, and at York ii. 313-4, iii. 353-4, once a quarter iii. 230, to supply vacant Sundays 318-9; *see* preach; to execute on All Hallows' Day and five other festivals ii. 219, minister the communion once a quarter iii. 320
- to enjoy his prerogatives etc. (Canterbury) ii. 145; appoints Epistoler ii. 91, peticanons, with consent of the choir 92, scholars 92-3; interpretation of the statute about elections and appointments at Canterbury 140-2, discord on the same subject between dean and chapter iii. 362; nominates two choristers at Windsor ii. 261; examines canons and peticanons iii. 36; with two canons excommunicates contumacious canon iii. 129; corrects faults ii. 170, iii. 137, 231; he is to keep continual residence at Sarum iii. 126; to have a Bible and Book of Martyrs at Rochester iii. 336
- to make a composition with the Bp for the ecclesiastical jurisdiction (Sarum) iii. 123; the chapter to execute injunctions upon the — iii. 38; there is no strife or malice between the — or prebendaries of Canterbury iii. 50, cf. *supra*; great contentions between — and prebendaries 360, cf. 362, 201; — and canons and officers not to 'intermeddle with the other's office' iii. 245; canons (and others) to be obedient to the — ii. 247, iii. 50, 201, 229, 232
- marriage of — iii. 20
- [rural] dean ii. 2, 3, 9, 11: to signify to the Ordinary within ten days the death of every parson and vicar, and within fifteen days the lack of any curate ii. 403-4, and to send on presentments to the Ordinary monthly 404; presentments to be made to the — 'every quarter once when he shall sit at any church within his deanery' iii. 169; his office and jurisdiction iii. 272, 385
- [rural] deanery, parsons appear before the bishop (Hooper) or deputy four times a year in their — ii. 281
- archdeacons to 'be frequent and oft in the assemblies or chapters kept in several and particular deaneries rural' ii. 390
- dean(s) of colleges ii. 73, 100, 208, iii. 182, 185
- Dean of the Arches iii. 53
- Dean of the Channel Islands iii. 221
- decanus chori* ii. 418
- decanus juristarum* ii. 78
- Declaration of Assent, Bp Horne's iii. 131

Index

- Declaration to be read by all curates upon the publishing of the Bible in English, A ii. 36 n
- Declaration of the Principal Articles of our Religion, The (cf. 'the principal articles of the faith' iii. 63, 71, and 'The Order of the Articles etc.' 64-6): to be made iii. 63; 'devised for unity of doctrine' 72, 95, 160, cf. 'the Declaration of unity of religion' 151, 154, 158; 'set forth by all the bishops' 158, by both the archbishops and the bishops 210, 221, 'by my lord of Canterbury and other of the bishops' 370, 'by the two archbishops' 379
to be read by every minister of the cathedral body before their admission 151, 154, 317 (in the choir), by parsons on entry upon their benefice 158, 379; in churches twice a year 158, 160, 169, 210, 220 (once a month), 261, 279, 297, 298, 305, 370; minor canons suspected of papistry to read 'the English confession entitled A —' 339, cf. 'the confession' 336
to be provided for the church 170, 181, 301
- dedication day, the church ii. 111, 187, 5 n; *see* church holy day
- 'defalked' iii. 244 (= *defalcetur* 238)
- defeat: 'to — children of their legacies' iii. 372
- degree—of the universities: non-graduate fellows to take their — ii. 74; bachelors to take their master's — ii. 74, cf. 199; calling of bachelors to the — of master iii. 195-6; fellows who are masters of nine years' standing to take their B.D. ii. 209; forms of admission to B.D. and D.D. ii. 205; the *convivium* on taking — (B.A., M.A., D.D.) limited ii. 202 (cf. 76, 210); the prebendaries of Worcester to be degreed in an university iii. 229-30
clergy 'being of no —s of schools' iii. 334; 'except they be degreed in the universities' iii. 63, 72, 177; under the — of M.A. iii. 13, 112, 260, 280, of B.D. ii. 122, 180, 235, iii. 32
B.A. ii. 74, 199 (*baccalaureatus*), 202, 209, iii. 195
M.A. ii. 74, 100, 102, 199, 202, 205, 206, 208-10, iii. 182, 188, 191, 195, 230
B.D. ii. 161, 202, 205, 207, 208, 209, iii. 57, 178, 230, 241
D.D. ii. 202, 205, 211 (*doctoratus*), iii. 55, 57, 178, 230, 241
B.C.L. ii. 202, 206, 207, iii. 55, 181, 178, 191, 230
D.C.L. ii. 202, 206, iii. 55, 178, 230
M.B. ii. 207
M.D. ii. 207, iii. 55, 178
- Demies (les), at Magdalen iii. 186
- deputies, canons may have — at Evensong, Mattins and Mass 170
- Derby, St Mary's ii. 58 n

Index

- 'descant' ii. 225; *see* singing
 despair: 'the damnable vice of —' ii. 123-4, iii. 14
 detect, to: to the King or Council ii. 39, 120, iii. 11; to the Visitor
 iii. 161; to the Ordinary, etc. at visitation, etc. ii. 56, 87, 364, etc.,
 iii. 4, 41, 385; 'detected for papistry' iii. 328; cf. to 'denounce'
 to the Ordinary, etc. iii. 22, 24, 173, 319, 'denounced excommuni-
 cate' iii. 34; *see* present
 Devil, the: *invocator diaboli sive malus divinator* (of prebendaries)
 iii. 204; cf. 'devilish imaginations' 381
 Dey, Thomas (fellow of All Souls) ii. 74
 dicing, *see* games; — houses ii. 364, 410
Dignitas Decani (statute) iii. 123, 202, *see* Statutes
 dignities ii. 312, 374, iii. 74; 178, etc.; four first — at Sarum iii. 126,
 128, (201), give a feast three times a year to all the ministers of the
 church 128-9
 dirges, diriges—to be omitted ii. 154; 163, 169 (ferial —); 301 n, 302,
 304 (*Dirige*); speaking against the saying of — for the dead 349;
 bequests to — forbidden iii. 17, 84; — now forbidden iii. 269;
 dirge-like iii. 91, 105; *see* dead
 'discover' or unroof iii. 268
 dispensation (the more usual word is 'license' q.v.): for friars or re-
 ligious men to have cure or service ii. 21; for parishioners to confess
 to friars ii. 22; for holding more benefices than one ii. 84, 110, 183,
 iii. 4, for non-residence ii. 8, 84, 117, 332, iii. 126, 202; from
 impediments to ordination iii. 63, 72; for marriage in times pro-
 hibited iii. 64, 86 n; from banns-asking iii. 93, 107, 111, 373; from
 attendance at sermons iii. 116; the bishop dispenses with the use of
 money left for lights before images ii. 59
 a — for abrogating cathedral statutes is not to be sought for under
 heavy penalties iii. 237, 357-8
dispensator iii. 184; 'dispensators of God's testament' ii. 174
 disputations: in colleges ii. 73, 100, 101; no public — on theological
 questions is to be held unless allowed by the chancellor iii. 57
 distributions and alms ii. 337; *see* poor
 ditty ii. 7, iii. 91, 105, 317; *see* singing
 dividend ii. 164, 165, 395, iii. 33, 40; — claimed for time of absence
 iii. 234; — of fines to cease 238, 360; — incident to residentiaries
 iii. 243 (cf. 248-9), 251; *see* prebendary
 divinity lecture, *see* lecture
 divorce ii. 111, 188, 327, 347, 423, iii. 88, 142, 157, 214, etc.: *see*
 marriage
 Dixon, 'History of the Church of England,' quoted in the notes on
 ii. 11, 16, 126, 322, 325, 328, iii. 19; iii. 165

Index

- doctrine: 'heresies, errors, or false (— or) opinions, contrary to the faith of Christ and holy Scripture' ii. 188, iii. 5, 20, 76, 'to the catholic faith and determination of the same,' ii. 356, 'to the laws ecclesiastical and the unity of the catholic Church' 424, 'to God's Word' iii. 92, 106, 'to the laws of Almighty God and true —' iii. 156, 261 (or popish errors), 'to holy Scriptures' 312, 'heresies, false opinions, popish and superstitious doctrine' 382, 'errors or heresies' 342; erroneous opinion or — ii. 332, 333, 350, iii. 309 (and superstitious), 'contrary to the Word of God and faith of Christ' ii. 111, 'to the catholic faith and order of this realm' 332, 'and unity of the Church' 349, 423, 'to Scripture' 351, 'to the catholic faith' 397, 'to the laws of Almighty God or true religion' iii. 84; *see* heresy
- preaching corrupt — ii. 326, iii. 157, and popish 260, 293; the — of all members of cathedral bodies to be enquired into, and whether they preach 'unwholesome, erroneous or seditious —' iii. 75–6, cf. 203 'do the prebendaries preach untrue or vain —?'
- favourers of papistry and corrupt — iii. 120, defenders of unsound — 342; false — ii. 356, iii. 21, 343; wholesome — iii. 262; *see* catholic
- no person to expound any matter of —, unless admitted by the bishop iii. 174, 207, 225, 278, 305, 378
- Dodwell (*obsonator* at New College) iii. 190
- dogs not to be kept in colleges ii. 77, iii. 188; — in the common hall ii. 223; — in church ii. 318
- dole ii. 113, 135, 394, iii. 15; *see* poor
- dominus ludorum* at Christmas (Cambridge) ii. 208
- Doncaster, Injunctions for deanery of ii. 171–5
- Donington, prebendary of iii. 353–4, Dunnington ii. 312
- doom: 'the holy —' ii. 359
- Dorman, Thomas (papist writer), his *Proof* iii. 61 n; his books iii. 182 189, 265, 312, 333
- Dorset, archdeaconry of ii. 53
- Douai iii. 265 n
- doves—to be excluded from the church ii. 319, iii. 136, 320
- Downes, Mr. Geoffrey (York) ii. 314
- Dragley, Sir Christopher, canon of Ripon ii. 25–8
- dress: the clergy to wear 'meet convenient and decent apparel' ii. 23, 86, (101), 'sober modest and comely' 303, 'priestly' 337, 'convenient and priestly' 363, 402, 'decently, as becometh sad, sober and discreet ministers' 423; to keep the statute *Exterior habitus—de vita et honestate clericorum* 341, cf. 410 'such as become the life and honesty of clerks'; canons and petycanons going into the town to wear 'decent apparel with a tippet' 392

Index

dress (continued):

Ed. Crispyn is not to use *camisiis plicatis aut caligis ad morem laicorum scissis* ii. 101; the clergy to go 'without any cuts, jaggs and suchlike external undecentness' 303, to 'wear no ruffs in the collars of their shirts or any cutting in boots or shoes' 410

Archbishops, bishops, and all the clergy to wear such seemly habits and square caps as were in use in the latter part of Edward VI's reign iii. 20; ministers to wear 'apparel agreeable' 60-1, 70, 'seemly or priestly garments' 74 (cf. 82 'unwont and unseemly'), 'decent and seemly' viz. 'a short gown and a square cap with a tippet, and a hat to ride, and a long gown when they come before their Ordinary' 113-4, 'decent' 124, as appointed by the Queen's Injunctions 157-8: 'articles for outward apparel of persons ecclesiastical' (Adverts) 178-9, viz. side gown with sleeves, tippet, caps, long gowns or short; no cuts, guards, welts or falling cape; on journeys hats and cloaks with sleeves; clergy to wear apparel 'becomely' 224, 'comely and priestlike' 298, 'comely and sober' 375, as appointed by the laws, etc. 298, 333, 375, cf. 'uncomely' 274, 'light' 296; readers to use sober apparel 67, 180; priests who do not serve the ministry to go as laymen 179

in church: prebendaries to wear their proper (canonical) habit in choir ii. 316, 381, 400 (and out of church); short coats not be worn in choir ii. 226; lay clerks to wear gowns 226, reaching below the calf of the leg 261; clergy to wear the apparel appointed by the Queen's Injunctions iii. 158; regulations of the Advertisements 175, *see* cope, surplice; to wear the apparel appointed by the laws, etc. 210, 298, 315, 333, 'becomely' 294

in the universities: fellows and scholars to use *togis talaribus camisiis planis et non circa collum aut brachia collectis aut serico ornatis* ii. 75, cf. 200, 208 (*pilei quadrati*)

at Winchester 'no child or commensall to wear any great hose or bands and ruffs wrought with silk or gold' iii. 328, but to have 'comely and sober apparel not exceeding nor too gay' 328-9

Driffeld, prebendary of ii. 312

drinking: clergy to abstain from — ii. 9, 106, 119, 135, 179, 273, 277, iii. 211; drunkards ii. 231, 248, 262, 333, iii. 88, 102, 147; *see* taverns; — in the university ii. 72-3

durante beneplacito, commission iii. 53

Durham, Bp Tunstall's Injunctions to the Dean and Chapter of ii. 412-4; the choir at — is to be enclosed as at St Paul's 413, a tabernacle made 414, and the alienated vessels made good 412

duties, payment of ii. 234; for visitations iii. 379; *see* Chrisoms, oblations, tithes

Index

- E**ARL, *Diary* iii. 180 n, 303, 315
- East Riding, Archdeacon of the ii. 313, iii. 294, 352-4
- ecclesiastical:—censure, court, judge, jurisdiction, law; *see* church law, court
- the — Convocation ii. 59
- the state — iii. 8, 171, 131 n (and spiritual); — persons iii. 8, 11, 14, 26, 178-9, 265, 333; vocation — iii. 20, ministry 26, 66, calling 375
- causes — (and temporal) iii. 28, 66, 76, 149, 220, *see* commissioners; — policy iii. 177, 376; 'temporal orders mere —' iii. 172; — orders 248, agreed upon in the Convocation 324
- living iii. 68, 178-9, 180, place 179, benefice 328, promotion
- rites — iii. 92, 105 [ii. 52, etc.]
- writers — iii. 135
- Edward II ii 99; statutes for Oriel ii. 102
- Edward III and Windsor ii. 158 n, 163 n, 164 n
- Edward IV and Windsor 158 n; 'King Edward's Preachers' ii. 161, iii. 241
- Edward VI: Articles of — ii. 103-13; Injunctions ii. 114-29, for Cathedrals 135-9, Canterbury Cathedral 140-6, Winchester Cath. and Coll. 147-52, York Minster 153-7, Lincoln Minster 166-70, Doncaster Deanery 171-5, All Souls 197-203, Cambridge University 204-12, Windsor 213-29, 254-61; visitation of 1547, 103, 114, 131, 133, 135, 140, 146, 147, 150, 153, 158-9, 160, 162 n, 166, 171, 311; visitation of the Universities 197, 204, 228, iii. 54; prayer for — ii. 155; cf. ii. 299, iii. 39, 54; — and the royal supremacy iii. 26; time of — iii. 18, 20, 21, 28, 39, 88, 102; *see* King
- Edwards, George (Windsor) ii. 163 n
- Edwards, John (Windsor) ii. 163 n
- Edyngdon, Bp of Winchester, ii. 158 n
- 'effectuously' ii. 63, 317
- elemosinarius* at St Paul's ii. 380
- 'elevate' = made light of (?) ii. 292
- elevation, *see* Sacrament of the altar
- Elizabeth: 'the Lady —' ii. 130; Queen — her accession iii. 1; — and Windsor ii. 158 n; clerical marriage iii. 19 n, altars ii. 243 n, iii. 27 n, the Homilies iii. 157 n, complains of preachers 173 n, corrects draft canons 256 n, suppresses exercises 382 n
- her Articles iii. 1-7, Injunctions 8-29, for Cathedrals of Salisbury 30-5, Wells 36-8, Exeter 39-43, Worcester 44-7, Hereford 47-8, Cambridge University 54-7, Windsor 241-52
- her visitation of 1559, iii. 1, 8, 30, 32, 36, 39, 44, 47, 111, 131 n, of Canterbury Cathedral 49-53, of Cambridge 54; for style, etc. *see* King

Index

- Elmested iii. 155 n
 Ely Cathedral: Parker's Injunctions for — iii. 143-4
 City: ii. 69
 Diocese: Injunctions for — ii. 67-9, iii. 296-302; ii. 133, 131
 Ely, Mr (Windsor) ii. 261
 'embering days' ii. 425
 Emdaye, the vicar of (Salisbury) iii. 369
 Engest, Mr (prebendary of Rochester) ii. 94
 English (tongue): curates to teach and recite in their sermons the
 Pater Noster, Creed and Ten Commandments in their mother tongue
 ii. 7, in — in service time 45, etc. iii. 2, 10, etc. (*see* *Pater Noster*);
 the Bible in — ii. 9, etc., iii. 2, 10, etc. *see* Bible; good books in
 Latin or — ii. 13, 17; teaching 'to read' — ii. 17, 56, 85, (355, 371);
 form of christening in — ii. 23, (50); the Gospel and Epistle to be
 read in — ii. 46, iii. 7 n, *see* Gospel; prayers for the King in — ii.
 98, *see* King; the — procession ii. 103; procession book in —, the
 — Litany ii. 109, iii. 7, 14, *see* procession, Litany; the — primer
 ii. 112, *see* primer; the *Paraphrasis* in — ii. 117-8, iii. 10, 31, *see*
 Erasmus; the lessons to be read in — ii. 123, *see* Bible; grace to be
 said in — ii. 129, *see* grace; collations, divinity lectures, visitations
 to be in — ii. 155; mattins and evensong in — ii. 163; anthems in —
 ii. 168 (cf. 154); the — suffrages ii. 171; praying in an unknown tongue
 rather than in — forbidden ii. 180, cf. 270-1, 280, iii. 3, 76, 260,
 293; the commendation service to be in — ii. 220, cf. 210; 'the
 — form of prayer' 280; a grammar in — and Latin ii. 355
 services to be in Latin, not — ii. 327, 335, 350, 423; refusing to
 have children christened but in — ii. 350
 a homily on 'Common Prayers to be in —' iii. 60, 70; *præceptum*
 Dei est, ut quæ leguntur in ecclesia, illa lingua proferantur, quæ ab
 ecclesia intelligatur, iii. 66; the service to be sung in — iii. 148
 — not to be spoken in colleges ii. 199
 enquirers: churchwardens and — iii. 219, 298; *see* questmen
 'entending of men's heads' iii. 113
 Epiphany: Feast of the — a day for communion at York iii. 347
 Epistle, the: to be read by a lay clerk ii. 222, parish clerk ii. 173 n,
 iii. 264, 291; none to read — in the habit of subdeacon who is not a
 subdeacon at least ii. 418, cf. 91; sitting at the — ii. 302, 419; *see*
 Gospel
 Epistoler ii. 91, 97, 226, iii. 175
 Erasmus, the works of ii. 136, 164, 249
 Catechism ii. 151, iii. 160 n
 Encheiridion Moriae ii. 6 n

Index

- Paraphrases*, the — on the Gospels to be provided and set up in church ii. 117–8 and note, 179, 264, iii. 10, 157, 284, on the N. T. ii. 289–90, 294, iii. 88, 101; the (a) *Paraphrases(is)* iii. 31 (in choir and nave), 48, 81, 170, 210, 254, 301, 304, 340; the clergy to have the — on the N. T. (in Latin and English) ii. 123, 180, 235, 307, iii. 13, 112; the — on N. T. to be placed in the cathedral library ii. 319, iii. 31, 39; — to be read three (or six) times a week at 9 a.m. in the choir at Exeter iii. 42; the Epistles after the translation of Erasmus ii. 317, iii. 138
- establish, establishment: ‘by a law established every man is bound to pay his tithes’ ii. 41
- to keep all laws and statutes made ‘for the establishment and confirmation of the King’s authority and jurisdiction’ within this realm ii. 3, 115, cf. ‘the confirmation and establishment of the King’s Highness’ title of Supreme Head’ ii. 44; to ‘confirm and establish the prince’s superiority’ (in sermons) iii. 135; usurped and foreign power has ‘no establishment nor ground by the law(s) of God’ ii. 4, 115, iii. 9
- all laws, statutes, etc. ‘provided, established, and ordained,’ to be used in the Church of England ii. 365, cf. iii. 180 ‘to observe . . . such order and uniformity in all external policy, etc. of the Church as by the laws, good usages and orders are well provided and established’
- ‘the true use of the H. Communion as it is ordered and established by the authority of Parliament for the confirmation of the Book of C.P.’ iii. 135; ‘the order of the Divine Service . . . established by the same Act’ 131 n, the Christian faith and religion *per statuta . . . approbatam et stabilitam* 191
- the (e)stablishing of consent concerning true religion iii. 151, 158, the establishment of Christ’s (pure) religion 171, 376; the order iii. 265, true religion now established by public authority 266, 272, 293, 314, 333; ‘the public order of religion set forth and established’ 380, ‘matters of religion concluded and established’ 380; *see* authority
- Eucharistia* ii. 387, 398, iii. 65; *Corpus Christi* in — ii. 389; *Sacramentum Eucharistie* ii. 389, 390, 416, iii. 65; *see* Communion, Mass, Sacrament of the Altar
- eve: *see* fasting-days; Saints’ eves iii. 257, 286 (evens), 274 (holy even)
- even-Christian ii. 370
- Evensong ii. 45, 66, 95, 96, 111, 123, 154, 162, 163, 168, 181, 26c, 426, iii. 166; and Compline ii. 45, 154
- Vesperae* ii. 71, 73, 211; ‘the Evening Prayers’ ii. 286; ‘Evening Prayer’ iii. 22 and *passim*; the E. P. to be said on ‘every

Index

Evensong (continued):

Saturday and holy even' iii. 274; *see* Service, Morning Prayer, memories, responds

evidences ii. 92, 93, 380, 395, etc.: *see* muniments

ex officio, office ii. 104

excommunication: under pain of — ii. 33, 85, 130, 372, 410 (wear clerical dress), iii. 29, 38, 43, 44, 47, 169 (keep no market on Sunday), 293, 339; 'propense and light in excommunicating of men for a little lucre' ii. 103; — against rebels and obstinate persons' is lawful ii. 275; priests refusing to minister to be excommunicated, and the — effectually prosecuted iii. 96; the members of Winchester Coll. to refrain from the company of excommunicated persons iii. 328; excommunicated persons not to be admitted to H. Communion iii. 372

prebendaries of Sarum absent from the Whitsuntide chapter to be denounced excommunicate by the Dean and Chapter iii. 34, infringing Osmund's rule of residence to be excommunicated by the judgement of the dean and two canons 129–30, cf. 206 *pro excommunicationis declarati et in hujusmodi sententia excommunicationis perseverantes*; canons of Wells infringing the foundation statutes to be excommunicated by the Dean and Chapter 37

execute: to — Divine Service ii. 168 (the high Mass), 170 (Lincoln), 219, 261 (Windsor), 361 n (Canterbury); — their offices' iii. 153

executor, the (of the H. Communion) iii. 62, 71

executor (of testaments) ii. 138, 188, iii. 6, 84, 158, 213, 269, 372, 383, 412 (*Decani bonae memoriae*); executrix iii. 372; execution ii. 112; *see* wills

exempt places ii. 323, 324, iii. 110 (or otherwise called lawless churches), 282, 294; exemptions ii. 156

exequies ii. 56, 71, 198–9, 212 (feasting at; cf. 63), 301, 375; *see* anniversary, dead, dirges, month minds, obits

Exercises iii. 382 and note

Exeter Diocese, Voysey's Injunctions for ii. 61–4

Cathedral, Royal Injunctions for iii. 39–43; psalm singing in iii. 42 n

FABLE: the preacher not to feed his audience with any — ii. 89
 fabric: survey of the — of the church of York iii. 350, accounts of the — 352; at Sarum *fabricam ecclesiae ruinosam esse* iii. 367, prebendaries' tax *circa fabricam ecclesie* 205, fines to go to the work of the church (*ad fabricam ecclesie*) 32, 34, 129, 135, at Wells 36; *see* repair

faculties, the statute of iii. 64; Master of iii. 85 n

Index

- Fagius, P. ii. 415
fannon ii. 345, 365; fanons iii. 255, 285
faith: *see* justification, works
faith: 'given — of marriage' ii. 288; 'faithed together' 289: cf. ii. 138 'make — that'
Farley, Edmund ii. 156, 175
farming: *see* benefices, lease; no farmholds to be granted without the consent of the chaunter and other canons, ii. 27, of chapter 31; no farms to be let without the bishop's leave ii. 381-2, cf. 337; no farms to be let by reversion without the Legate's license ii. 393
Farmcote ii. 309
Farrant (Salisbury) iii. 369
fasting: — in Lent 'a mere positive (i.e. man's) law' ii. 107-8, 171, 180; the minister to give himself to — iii. 211
fasting-days: not to be altered ii. 41, 122; eves of abrogate Holy days not to be fasted ii. 18, 42, 108, 181; St Mark's Day not to be fasted ii. 108, 181; butter, eggs and milk allowed on Fridays (at All Souls) ii. 201; the old fasting days revived ii. 327-8, 336, 353 ('fish-day'), 364-5, 366, 389, 398, 425; children to be taught to fast ii. 355; — to be 'shown' iii. 29; none other to be commanded but such as the laws etc. do appoint iii. 110, abrogate — not to be kept iii. 256, 279
Fathers, the ancient iii. 135, 319, 326
Fawcett, Richard (prebendary of Canterbury) iii. 51, 53
feasts: *duplex, minus duplex, maius ac duplex et principalis duplex*, etc. ii. 96; on Holy days, 'not being principal or octaves of principal' ii. 150; *duplex et principalis* 381; *duplex* iii. 238 (*ut dicitur*), 361-2; 'solemn —' iii. 147; *festas celebriores* 116; concurrence of — and Sundays iii. 116, 354; 'great — of receivings' iii. 62, 70-1; Saints' festival days iii. 257, 286
Feckenham, *alias* Howman, John, Dean of St Paul's ii. 373
fee: entrance — for prebendaries limited to £20 ii. 137, cf. cope money *de prebendariis de novo intrantibus* (S Paul's) 379; —s on admission of dean and prebendaries (Windsor) ii. 256
nothing to be exacted from fellows or scholars on election *pro bibario* ii. 76, cf. the *convivium* on taking a degree 202, cf. 210; cf. receiving money for elections at Winchester iii. 188, 325
excessive sums of money taken for consecrations, 'great exactions for institutions, etc.' ii. 104; archdeacons grieving 'with superfluous expenses and charges' ii. 340, excessive —s ii. 200, 272, 384, 386: only the usual —s to be exacted in the visitation and the sum to be noted on the instrument iii. 198; taking annual —s from clergymen for exhibiting proxies at visitations etc. 386; proctors to be content with their ordinary —s 386

Index

- fellows of colleges: to take their degrees ii. 74, and holy orders in due time 74-5, iii. 184, 188
 if the — disagree, the warden can let farms for a year ii. 79; a single negative vote not to stand against those of the warden and majority of — 78-9 (All Souls); lesser tenements not to be let without consent of the — iii. 191
 duration of fellowship limited to 20 years ii. 199; what benefices — may hold 199, 209; *statutum de adeptione beneficii* (New College) iii. 190; not to hold a benefice unless he be a licensed preacher iii. 328; — may serve parish churches in Cambridge because of the scarcity of ministers iii. 57
 to take the oath of supremacy and subscribe the Articles on admission iii. 192, 328; to dine and sup at the common table ii. 200, iii. 119, not to keep birds or dogs 189
 scholars not to frequent their rooms iii. 187, cf. 120, ii. 75-6
 to frequent divine service on Sundays and Holy days iii. 119, *matutinis horis* 182, 184, *see* Service; at Winchester to attend the sermons and divinity lecture in the cathedral iii. 132, 325, and to be examined therein 325; and to preach on Holy days in the college choir, or else to read the 39 Articles 325-6
 fencing, *scutis ludere* ii. 207, *gladiatoria schola* ii. 205, iii. 59; *see* games
 Fenton, the prebendary of ii. 312, iii. 353, 354
 fines: ii. 143, 155, *see* perditions; for not preaching ii. 94, 148, 213-5, 314, iii. 36, 79, 135; for being absent from or late at cathedral services ii. 95, 96, 217, 316-7, iii. 34, 42, 238, 361; for absence from divinity lecture iii. 32-3; for not 'executing the service' (dean or canons) ii. 219; for depraving the King's proceedings ii. 219-20; for not residing in 'the House' ii. 143-4, being abroad out of the gates 145; for not offering to the poor box ii. 216, for neglecting the distributions to the poor iii. 242; for not restoring evidences to the arary iii. 245; for non-residence (canons) iii. 129; *see* fabric
 — of 12d for absence from church on Sunday iii. 5 n, etc., *see* Service; for omitting to fill up the register book ii. 121, iii. 12; for wearing beads iii. 162
 fines on leases ii. 258-9, iii. 238, 360; *feodi finis* iii. 191
 fire (the paschal) ii. 184 n, 185 n; hallowing of — 183-4, 239, 244; *see* hallowing
 Fisherton, church of iii. 369
 Fletcher, Sr (fellow of Merton) iii. 195
 Fletewood, Sr (fellow of Merton) iii. 195
 font: hallowing of the — ii. 183-4, 195, 239, 265, *see* hallowing

Index

- the — to have a cover, lock and key ii. 345, 366, 387, 416 (and be covered with a cloth); the water in — to be changed every month ii. 239, 265-6, 346, cf. 416, cf. 422 'holy water always ready'; dipping in — three times ii. 350
baptism to be ministered in the font, not in basins iii. 69, 109, 199, 307; the — not to be moved iii. 69, 108, 109, 140, 176, 199; and to be kept clean 264, 291 (cf. ii. 416 comely kept)
football iii. 343; *see* games
footstools ii. 285
Ford Park iii. 51
'foreign power': takes the place of 'the bishop of Rome,' *see* Rome; all (usurped and) — is abolished iii. 8, 9, 131 n; justly taken away 87, 101, 'so as no other — shall or ought to have superiority over' the Queen's subjects 26; no — has any jurisdiction in this realm 66, no foreign potentate ought to have any authority here in England and Ireland 340 (cf. ii. 275)
fautors (maintainers) of any — iii. 11, 83, 157, 260, 292, (312), 342
'forthfares' ii. 287, *see* bells
Forty-two Articles, The ii. 320; cf. 267, 295 n
foundation: the — of the Cathedral Church of Canterbury under the great seal ii. 140-3; — and statutes to be observed ii. 137, 248; at St Paul's ii. 374, 375, 376, 380 (*voluntate fundatorum*), at Wells iii. 37; the — of cathedrals, colleges ii. 390 and hospitals ii. 390, 423, iii. 84, to be observed; to 'slander the foundation' iii. 325; to 'observe the statutes given by their founder' (Rochester) iii. 151, cf. 149, 153; *see* statutes; *vasa a fundatore donata* to the church of Durham ii. 412; —s of chantry priests ii. 113
Fountains, abbot and monastery of ii. 27, 28
Fox, Edward, Bishop of Hereford, ii. 30
Foxe, the martyrologist, corrected ii. 230, 243 n; his 'Acts and Monuments of Martyrs' to be provided for the cathedral library iii. 321, the dean and archdeacon to have the same 336
fraction in the Holy Communion, the ii. 300
fraternities ii. 127, iii. 17
free will, denial of ii. 349
Free will men, incorrigible iii. 61
Freake, Edmund, Bishop of Rochester iii. 340; his articles for Rochester diocese iii. 340-4
French, Paul, canon of Windsor iii. 250, 252
French priests to serve no cure in Sarum diocese ii. 53
church in London iii. 219 n

Index

friar: no — to hold cure or service in any parish church ii. 16, 21, 54, 66; confession to a — in Lent is not sufficient for a parishioner 22;
 'giving to —s' 127, 182, iii. 17
 the late Black friars, the White friars, the Grey friars, Augustine friars, Crutched friars ii. 351
 Fridaythorpe, prebendary of ii. 313, iii. 353, 354 (Fridathorpe)
 Fromond's chapel in Winchester College iii. 329
 Fuller, Mr John, fellow of All Souls ii. 74

'GAGE,' to iii. 229

Gales, Richard (Windsor) 257

games: unlawful — forbidden to the clergy ii. 9, 10 n, 46, 64 (damned or unlawful), 87, 106, 135, 179, 231, 262, 273, 299, 333 (common games), 364, 377, 402, 410, 420, iii. 2, 11, 138, 205, 224, 321, 348, 375; 'games or plays' ii. 364, 377, 410; 'common gamesters' ii. 83; no gaming to be used in the porters' lodges ii. 144

card-playing (not to be carders) ii. 9, 26, 29, 46, 64, 119, 135, 248, 273, 299, 377, 423, iii. 11, 89, 102, 147, 211, 262, 281, 309

tables (not to be tablers) ii. 10, 26, 29, 64, 119, iii. 11, 89, 102, 262, 281, 309

dice (not to be dicers) ii. 26, 29, 46, 64, 119, 135, 248, 273, 299, 377, 423, iii. 11, 89, 102, 147, 211, 262, 281, 309; dicing houses ii. 333, 364, 410

hunting and hawking ii. 32, 46, 135, 231, 262, 273, 299, 333, iii. 83 (hunters), 211, 262, 281, 309, 375

bowls ii. 299, 377 (? *spherulis*), iii. 138 (common bowlers); bowling alleys ii. 333, 364, 410; *see* bowls

tennis playing ii. 299

— in the universities: there is to be no *gladiatoria aut lanistaria* (aut *saltatoria schola vel taberna aleatoria* ii. 205, iii. 54, no student *scutis ludat* 207, no *dominus ludorum* at Christmas ii. 208; the students are to play at *alea* never ii. 210, iii. 184, 191 (*aleis vel taxillis*), *chartis pictis* only at Christmas ii. 210, never iii. 184, 191

— during service time: innkeepers not to allow any to play at cards, tables, or such like game iii. 267, 288 (and bowls), 300, cf. 268 'at bowls, cards, tables or other gaming'; 'common pastimes or plays used in time of Common Prayer . . . as hopping, skipping, dancing, singing, football, playing bowls, dicing, carding, stoolball, scaylls' 343, 'to eat, drink, hop, pipe, sing, dance, dice, card' 344

Gamon, Richard iii. 39

gang-days, the iii. 264, 290, 309

Index

- garden: the common — at Canterbury ii. 144, iii. 235; *bortus inferior*,
bortus magistrorum at New College iii. 187-8
- Gardiner, Stephen, Bishop of Winchester ii. 103, 185, 334 n
 George, prebendary of Norwich iii. 193, 217
- Gargrave, Sir Thomas ii. 175
- 'garing at any idle pastime' iii. 375
- Gates, Sir John ii. 243 n
- gates: the college — to be closed at 8 or 9, ii. 102, 144; at the times
 limited, etc. iii. 137, 181, 235, 321; all entries into the precincts
 to be closed up except the two common and ancient — (Canter-
 bury) iii. 363
 Keeper of the — (York) ii. 321
- Gay, Robert (Windsor) ii. 163 n
- Gee, Dr iii. 1
- General Sentence, the: Deut. xxviii. to be read instead of —
 ii. 55
- genuflect: when to — *in missa magna* ii. 419, 420; when the cross
 passes 419, toward the high altar on entering the choir 418; the
 server *semper genuflectat* except at the Gospel and when serving
 417-8; in private masses *stent genuflexi* 418; cf. 'bending the
 knee' ii. 393; *see* bow
- Germyn, John (Windsor) ii. 257
- Gervis, Dr, Warden of Merton iii. 121 n
- Gibson, Dr, prebendary of York iii. 350
- girdle ii. 345, 365, 411
- Glasier, Dr ii. 107 n
- glass windows: no idolatry or superstition to be allowed in — ii.
 126, 178, 289, iii. 16, 323; whether the windows of the church
 be well glazed iii. 123, cf. 'glass' iii. 285
- glebe(lands) iii. 64, 73, 95, 178, 212, 225, 263, 264, 310, 383
- Gloria in excelsis* ii. 419, 420
- Gloria Patri* ii. 95, 210, 221 (*Glory to the Father*), 419 (to stand at
 —); not to turn to the east *more papistico* at the — iii. 189, 328
- Gloria tibi, Domine* before the Gospel ii. 420; *Glory be to God for it*
 ii. 168
- gloss ordinary, the ii. 83; 'glossing' iii. 174
- Gloucester Diocese: Hooper's Articles for — (and Worcester dioc.)
 ii. 267-278, Injunctions 279-290, Interrogatories 291-
 308; Brooks' Injunctions for — ii. 401-8
 Cathedral: examination of clergy in — ii. 308; taber-
 nacle in — ii. 408; visitation of — iii. 39
- 'gobbets' of wood ii. 59

Index

- God save the King* said after the Gospel ii. 169; *see* King
- godfathers and godmothers ii. 48; *see* register book; — to be examined in the Creed, the Lord's Prayer and Ten Commandments iii. 98–9; the manner of their answering not to be altered 110; the parent not to answer as godfather 176; no child to answer except he hath received the H. Communion 176, 277–8, 306, 334, 378, can say the Catechism 220
- Godsalve, Sir John ii. 132, 133, 134
- Goldwell, Thomas, Bishop of St Asaph ii. 409
- Golyver, James ii. 351–2 n
- Gonville Hall, Cambridge ii. 212
- Good Friday ii. 183, 239, 265, iii. 169; the usher of Winchester to declare his faith and the Queen's supremacy on — iii. 327
- Goodrich, Thomas, Bishop of Ely ii. 67
- Gordale, Robert (Windsor) ii. 163 n
- Gore, Mr John (fellow of Oriel) ii. 100
- Gorisbey, Richard ii. 163 n
- Gosnolde, John, Esq. ii. 132, 133, 134
- Gospel: the — and Epistle to be read in English ii. 46, 54, 61, 123, 168, 180, in the pulpit 123, 180, iii. 7 n; to be declared ii. 47, 88; vergers and cross to precede the Gospel ii. 96–7; to be given out, and the responses to be made, in English 168–9; to be read by a peticanon, or a clerk (if deacon) ii. 222; standing at the — ii. 302, 406, 418, 419; everyone to sign himself at giving out of — 420; the Epistles and —s to be read or sung so as to be plainly heard iii. 101, 87 ('Epistles' only), 166; the Epistle and — to be read in Welsh (after the English) iii. 114; after the — the readers of the Epistle and — to collect alms iii. 116; the Epistle and — 'shall be read in the said pulpit or stall' i.e. the reading desk iii. 282–3
- 'Gospel of Christ,' the: grudgers against — iii. 32, diligent in setting forth — 340
- Gospeller ii. 226, iii. 175
- gowns: of bedesmen ii. 97; clerks to wear — in choir ii. 222, 261 (reaching below the calf of the leg); — of the clergy, short and long, iii. 113, 179, side — straight at the hand 178
- grace of God, prevenient ii. 272; the — is conferred in the sacraments iii. 65
- grace: to be said before and after *prandium* ii. 200; all —s said at dinner and supper to be in English ii. 129, 151, 235, iii. 329; children to be taught 'to say —' ii. 372; none to leave hall *ante peractionem gratiarum* iii. 189
- grace, at the University of Cambridge iii. 55

Index

- Grace Dieu, Convent of ii. 58 n
graduale ii. 419; *see* *grail*
gradus chori ii. 216, 375
grail ii. 345, 365, iii. 22; —s abolished iii. 96, 226, 255, 285, 381
grammar: not to be taught in colleges ii. 199, 208, 229, cf. iii. 56-7;
 children learning — iii. 45
 — school ii. 93, 138-9, 247, 252, 318, iii. 31, 33, 40, 75, 230, 234,
 238; *see* *school*
 schoolmaster of — ii. 260, 261, iii. 44; masters of the — school iii.
 339; public teachers of — iii. 61, 70, 160, are not to be officers
 of towns, etc.; *see* *schoolmaster*
Grammar: no Latin — to be used but that set forth by the King
 (Henry VIII) ii. 113, 129, 187, 236, 264, 355, iii. 4, 21, 270, 312,
 333, that appointed by the Queen's Injcts (= the same) iii. 85, 105,
 379; a naughty — in Latin and English ii. 355
grammarians ii. 97, 152, iii. 52, 235; *see* *school*
Greek tongue, the ii. 247, 199 (*Graece*), iii. 98 n, 231
Gregory Nazianzen ii. 136, 164, 249
 'greis' ii. 285; 'the greeces beneath the Communion table' iii.
 327
Grey Friars' Chronicle, the ii. 240 n, 241, 242 n, 354 n, 369 n
Grindal, Edmund ii. 173-4 n; Bishop of London iii. 96, 115, 180;
 his visitation of, admonitions and regulations for St Paul's iii. 115-8;
 orders for Carlisle Cath. iii. 145-7, to archdeacons restricting per-
 ambulations iii. 164 n, 177 n; and licences 173 n; Archbishop of
 York, and his metropolitical visitation iii. 253, 274, 294, 345, his
 style, do. *with* 352; Articles for the province of York 253-73;
 Injunctions 274-93; Injunctions to the archdeacons of York
 294-5, for York Cathedral 345-354; 256 n, 382 n
Grindall, prebendary of ii. 313, iii. 353 (*Grendaill*), 353, 354 (*Gyven-*
 daill)
guards (of cloaks) iii. 179
Guernsey, Isle of iii. 219
Guest, Edmund, Bishop of Rochester iii. 148, 150; his Articles and
 Injunctions for Rochester Cathedral 148-55, and diocese 156-8,
 332-7; Bishop of Salisbury 367, and Injunctions for Salisbury
 Cathedral 367-9
guilds ii. 127, 191 n, iii. 17

HADDON, Mr, officer of the Prerogative iii. 53
 Hake, John (Windsor) ii. 163 n
 Hale, George (Windsor) ii. 163 n

Index

- Hale, *Precedents* ii. 330, 350 n, 351 n, 352 n, 353 n
Hales, Sir James ii. 146, 147, 150, 152
Hall, Mr, fellow of Merton iii. 119-21
hallow: saying mass in a place 'not being hallowed' ii. 182, cf. 416;
 see consecrate
hallowing of altars ii. 195, 244, 277; of ornaments for the use of the
 altar 104; *see* altar
 ashes ii. 183, 265; 'hallowed ashes' 361
 beads ii. 195
 bells ii. 104, 239, 265, *see* bells
 bread ii. 239, 265, *see* holy bread
 candles ii. 183, 265, paschal 184
 corporas: *see* consecrate
 fire ii. 183-4, 239, 244
 font ii. 183-9 195, 239, 265
 oil, chrism ii. 195
 palms ii. 183, 265
 salt ii. 239, 265
 water ii. 239, 265, *see* holy water
 churchyards: *see* consecration
'Hallowtide last' iii. 121; *see* All Saints' Day
'hamster' iii. 50
Harding, Mr (Thomas), papist writer iii. 182, 189, 226, 265, 312, 333
Harescombe ii. 309
Haresfield ii. 309
Harpesfeld, Mr Nicholas, prebendary of Canterbury, Dean of the
 Arches iii. 53
Harpesfield, John ii. 361 n
Harrison, William, canon of Windsor iii. 250, 252
Harrison, *Description of England* ii. 126 n
Harvey, Dr Henry, visitor of Ely iii. 143-4
Hasyllwood ii. 353 n
Hatton, Sir Christopher, letter to D. and C. of Windsor iii. 248-9
hawking; *see* hunting
Hearn, John ii. 175, *see* Hercie
hearse-cloth iii. 371
Heath, Nicholas, Bp of Rochester ii. 91, 197, 204, 212; his Injunctions
 for Rochester Cathedral 91-8
hebdomadary ii. 396, iii. 43
Henry VII, Commemoration of ii. 207
Henry VIII; appoints Cromwell as Vicar General ii. 1; his Injunctions
 2-11, 34-43, 114; order of bidding the beads 17, 109; primer

Index

- (q.v.) 129, 236, 264; grammar (q.v.) 355, iii. 4, 21, 270, 312, 333; supremacy challenged by — iii. 26; founder of the Cathedrals of Rochester ii. 98, Worcester iii. 44, 46, Canterbury 236, 357
his letters to the bishops ii. 3 n, 4 n, 5 n, 109 n; — and the Bishops' Book 16 n; his marriage with Anne Boleyn 19; he closes the pulpits 39 n; let er blaming the clergy 40 n, letter to Cranmer against images 67; his will 158 n; takes lands from Canterbury for the University of Cambridge iii. 51; his obit ii. 220; ecclesiastical laws, etc. in time of — revived ii. 324, 328
his style, *see* King
- Henrician statutes ii. 91, 168 n, 247; *see* cathedral
- Hercie, Sir John ii. 156 = John Hearn 175
- Hereford Cathedral, Injunctions for ii. 392–6 (Bp Pates), iii. 47–8 (Royal)
Diocese, Cranmer's Injunctions for, ii. 65–6; visitation of — iii. 111
- heresy(ies) ii. 188, 246, 323, 325 (infected or damned with any notable kind of —), 326, 356, iii. 5, 20, 92, 106, 156, 261, 312, 342, 382, *see* doctrine; suspected of — ii. 362 (or evil religion and opinion), 423, iii. 84
- heretics: '—, new fellows' and other disdainful names of reproach are not to be used ii. 149, iii. 23; ii. 397, 414, iii. 204; company of — ii. 392, (423)
- heretical opinions ii. 353 (and damnable), 397; heretically ii. 355: *see* books, schism
- Hermogenes, at Cambridge iii. 55
- herrings: gift of — to Windsor ii. 164, iii. 251
- Heskin, Thomas, papist writer, iii. 182, 189
- Heynes, Dr Simon, dean of Exeter, ii. 160, 163, 197, 224, 258
- Hewys, Dr, prebendary of Rochester ii. 94
- Hide, Mr, chapter clerk of Canterbury, iii. 234
- highways, *see* repair, wills
- Hilary's, St (in Jersey) iii. 219
- Hill, Mr (Canterbury) iii. 234
- Hilles, Richard: — to Bullinger ii. 182 n
- Holbeach, Henry, Bp of Lincoln, ii. 197
- Holgate, Robert, Abp of York: his Injunctions for York Minster ii. 310–21
- Holme Archiepiscopi, prebendary of iii. 353
- holy-beads ii. 195: *see* beads
- holy-bells ii. 187, 194; *see* bells, hallowing
- holy-bread ii. 184 n, 185 n; a sacramental 8 n, 349; carrying about —

Index

holy-bread (continued):

110, 126, 187; — declared 172, 343, 361; forbidden 239, 244, 265, 277, 297; restored 328 n, 342-3, 349, 406; defenders of — iii. 343; *see* holy-loaf *infra*

holy-days: 'articles for the abrogation of certain superfluous holy days' to be declared ii. 5, 105, 178, 300 n; the eves of abrogate — not to be fasted ii. 18, 42, 180, 181; not to keep as — the abrogated days ii. 51, 59 (by the King and Convocation), 105, 178, 195 (other than such as have their proper and peculiar service), 239, 265, iii. 169 (by the laws of the realm), 226, 256, 279; not to give notice of or bid the abrogated — ii. 171, iii. 169-70, 256, 279; not to have any special ringing of bells to call the people together iii. 256

the old — and fasting days restored ii. 327-8, 336, 364-5, 366, 406 not to keep — other than are set forth in the King's Book of C.P. ii. 307; in the statute Ed. VI. 5 and 6, cap. 3 iii. 62, and the new Kalendar 69-70, 110, 160, 176, in the New Kalendar of the B. C.P. 256, 279, appointed by the B.C.P. 382; to 'show the — and fasting days' iii. 29, 'the bidding of your —' 170

keeping 'the choir —' iii. 40

how to observe — ii. 51, 125, iii. 15; in time of harvest men may labour on — (after Common Prayer iii. 15) with a quiet conscience, and superstitious abstinence from work is displeasing to God ii. 125, 181, iii. 15; servile or ordinary work forbidden on — ii. 351, 388, 426; *see* Sunday

the lay people are to come to church 'on the —' iii. 83; *see* Service; on — when there is no sermon, the Lord's Prayer etc. to be recited to the people, iii. 258, 278, 305; on — which fall beside the Sundays the Fellows of Winchester are to preach iii. 326, cf. the preaching table iii. 352-4, and *see* Communion (the days for)

the church — and dedication day to be kept at the time appointed by the King ii. 5 n, 111, 187

'private —s, as bakers, brewers, smiths, shoemakers' keep, are not to be observed ii. 126, 187, 239 (*contra* 265 'or work on —')

holy-loaf: parishioners to offer the value of the — ii. 2, 37, 265, 348, 352; to communicate in course 'as they were wont to pay the —' iii. 167; *see* holy-bread *supra*

holy-oil: a sacramental ii. 8 n, hallowing of — 195, anointing with — 303 n, 304; — and chrism 346, 349, 366, 416 (*sanctum chrisma, oleum infirmorum et catechumenorum*); oil not to be used at baptism iii. 256, 275; *see* chrism, chrismatory

holy-water ii. 184 n, 186 n; a sacramental 8 n, 349; casting — on beds 110, 126, 187; — to be declared 172, 342, 362; not to carry

Index

- about the parish 173, iii. 343; forbidden ii. 195, 239, 265, 297; restored 328 n, 343, 349; defenders of — iii. 343
- stock ii. 365; a vessel to carry — about ii. 345, 366; — stones defaced iii. 90, 100, 104; — stocks 169, 255, 285, 311 (vats), 323 (fats)
- Homilies (the): ‘which are or shall be set forth by the King’s authority’ ii. 129 and n; ‘the King’s Highness’ —’ 132; ‘one part of an homily as it is now divided’ ii. 233, 263
- the bishops are to set forth an uniform order by homilies ii. 328; the ‘schismatical and slanderous’ — are neither to be printed nor sold 353; certain homilies attached to Bonner’s *Necessary Doctrine* to be declared to the people 361; until such time as homilies shall be made by authority of the synod 401; churches to have ‘a homily book for the time commanded’ viz., the *Necessary Doctrine* 408
- ‘prescribed to be used by the Queen’s authority’ iii. 10, 99, 258, 305, by public authority 298; ‘which are and shall be set forth by the Queen’s authority’ iii. 18; — to be made ‘of some convenient arguments’ iii. 60, 70; ‘the book of —’ iii. 60, 70; ‘the two tomes of —’ iii. 157, 254, 278, 283 (‘with the — lately written against rebellion’)
- to be read in collegiate churches every Holy day by a peticanon ii. 161 (cf. 142 ‘on Holy days’), on Sundays and Holy days when there is no sermon ii. 122, iii. 188; in parish churches on every Sunday ii. 129, 182, 193, 233, 263, 277 (and Holy days), iii. 18, if there be no sermon 223, 258, 278, 305, 376, Sunday or Holy day 298, 371; instead of the quarter sermon iii. 10, 99; without the omission of any part ii. 244; without glossing iii. 174; plainly and distinctly iii. 7, 87, 101, 166, 210, 258, 278, 305, 371, if there be no sermon 87, 101; iii. 199; not to be read by laymen iii. 371
- the — used as a doctrinal test ii. 132, 149, 161, 214
- in time of the homily ii. 186, iii. 4, of reading of the — ii. 163, 186, 195, 263, 278, iii. 5; when the sermon or homily is read the service to be shortened ii. 130, 142; after the homily to exhort to remember the poor ii. 193, iii. 101
- to be provided for the parish church iii. 81, 157, 170, 210, 254, 283, 301, 303
- The Homily of Good Works*, notes on ii. 105, 182, 184, 185, 194, 195
- on *Repentance* ii. 298 n
- concerning the *Sacrament* ii. 253 n, iii. 68
- concerning the *virtue and efficacy of the Sacraments* iii. 178
- of *Thanksgiving* for the Rogation Days iii. 69, 160, 177, (208), 264, 291, 309, 334, 378

Index

- Hood, Robert (Canterbury) iii. 234
hoods to be worn in choir ii. 216, iii. 78, 151, 154, 175, 348, and in preaching 175; 'black hoods' forbidden ii. 168, *see* copes
Hooper, John, Bp of Gloucester ii. 243 n, 267, 276 n, 279, 284 n, 290 n, 294 n, 298 n, 308; — to Bullinger ii. 190, 233 n, 243 n
his Articles ii. 267–78, Injunctions 279–90, Interrogatories 291–309
Horne, Robert, Dean of Durham ii. 412, Bishop of Winchester iii. 131, 180; his Injunctions for Winchester Cathedral 134–9, 318–23, and College 131–3, 324–31; his visitation of colleges at Oxford 131, 180, declaration of assent 131 n, and Injunctions for Corpus 181, New College 182–3, 187–92, and Magdalen 184–6; his Injunctions for the Channel Islands 219–222
hospitality to be maintained in benefices ii. 106, 305, 332, 423, iii. 3, 111, 141, 212, 223, 340, 378; in cathedrals ii. 136–7, 248, 394, iii. 48, 153, 202, 230, 249, 262, 309
hospitals ii. 51, 125, 389, iii. 96; — of the city of London ii. 368, of Norwich iii. 103; — to be justly used according to their foundation ii. 390, 426, iii. 84, 213, 268, 311–2, 332–3, 343; masters, etc. of — to see to the instruction of the sick and young there iii. 100–1, 103; bequests to — iii. 372
host: a 'consecrate' ii. 341; the — (*hostia*) to be larger than hitherto ii. 417
Hours, the: *see* Prime; ii. 381 *hora canonica*; 418 *libros horarum*
'house,' the: used of cathedrals ii. 92, 217, iii. 143, 145, 149, 217, 245
'houssel,' the ii. 361; 'houselling people' iii. 167
Howell, John, fellow of All Souls ii. 74; Windsor 163 n
Huckill, Mr (Merton) iii. 196
Hull, Robert Pursglove, Bishop of ii. 314
Humphrey to Bullinger ii. 243 n
hunting and hawking: lay people going — instead of to Divine Service ii. 348, 367; *see* games
'husbandly' iii. 137
Huse, William, Register of the Arches iii. 53
Hustwaite, prebendary of ii. 313, iii. 350, 353, 354
Hutton, Dr, Dean of York iii. 350
hymn: an — or suchlike song iii. 23; the — *Veni Creator* 42; certain superstitious —s appointed for certain feasts in the hall (Merton)
121
hymnal iii. 22
hypocrisy: extirpation of — ii. 67, 114, iii. 8, *see* superstition; 'a hypocritical Roman conscience' iii. 342

Index

IDOLS ii. 285, all manner of — iii. 169
 idolaters iii. 312
 idolatry ii. 12, 37, 38, 57, 59, 107, 114, 116, 285, iii. 9, 50, 211, 232;
 monuments of — ii. 105, 126, 178, 189, 200, iii. 2, 6, 16, 21, 79, 82,
 169, 210, 226, 255, 285, 311, 332, 342, 344, 381
 images: not to extol — for any superstition or lucre ii. 5, 115, not
 to read injunctions extolling — 241, 276, not to extol — iii. 2, 9;
 those who have extolled — to recant ii. 39, 108, 119, 176; the true
 use of — ‘to be books of unlearned men’ ii. 5 n, 38, 48, 57, 107,
 116; — abused with pilgrimage or offerings to be taken down ii.
 38, 48, 67, 68, 105, 116; no lights to be set afore — 38, 48, 118;
 not to yield worship (lowtinge or bowing down) to — 47, 57
 (kneel or worship), 269, iii. 6 (adore), 289; offerings of money and
 lights to — ii. 37, 48, 57 (candles, oats, cakebread, cheese, wool),
 115; decking of — ii. 57 (with gold, silver, clothes, lights or herbs),
 182, iii. 2, 17; kissing or licking — ii. 37, 115, ‘kissing, kneeling or
 decking of —’ ii. 119–20, 179, iii. 2, 76; censuring of — ii. 116; casting
 holy water on — ii. 126; images of the FATHER to be explained
 ii. 48, cf. *infra*
 to ‘take away, utterly extinct and destroy all (monuments of
 idolatry) so that there remain no memory of the same in walls,
 glass windows,’ etc. ii. 126, iii. 16; all — utterly extincted and des-
 troyed, abolished, etc. ii. 177–8, 200, 240, 266, 285, 296, iii. 2, 16, 82,
 90, 100, 104, (169), 210, 226, 255, 311, 332, (342), (344), 381; not to
 maintain — ii. 244, 277, 284; no image to be portrayed in glass
 windows, and — painted on church walls to be defaced 289; cer-
 tain imagery at Canterbury and verses painted to be defaced iii.
 79; especially — of the Blessed Trinity or of the FATHER (of whom
 there can be no image made) in wall, book, cope, banner, etc. iii.
 90, 104, and — of the Trinity in windows 323; the — on the
 screen at New College to be burnt, and the east walls *obmurentur*
 et dealbentur iii. 192; the places where (such impiety) was to be
 made up iii. 90, 104, 335, ‘that you beat down all manner of
 stones or blocks whereupon — were set’ and amince up the hollow
 places 169
 — to be defaced in private houses also ii. 178, 189, 240, iii. 6, 21;
 what became of the — ? ii. 250, iii. 226, 330, 322 (certificate of the
 bestowing of the —); were — reserved of any? in whose custody
 they be? iii. 90, 104, (226), 311, 332, cf. 342, 344; any keep in his
 house abused — such as St John’s head, St Katherine, Nicholas or
 their heads? 92, 106; enquiry of concealed — iii. 385
 the principal image i.e. of the patron of the church to be set up ii.
 388, 397, 408 (cut in timber or stone), 424

Index

- impediment: canonical — to ordination iii. 63, 72, 182, *see* orders;
see also matrimony
- imposition of hands iii. 82, 302, 374; *see* orders
- impropriation ii. 2 n, iii. 123; impropriate(d) churches ii. 20, iii. 50;
see appropriation
- 'improve,' to iii. 318, 327
- Incarnation: doctrine of the — stated ii. 272, 279–80; cf. ii. 233
- 'incense and stir the hearers' ii. 89
- 'incenser' ii. 345, 365 (with 'a ship or vessel for frankincense'); *see*
censer
- incontinency ii. 31; iii. 88, 124, (205); *see* suspect
- Incorporation: the — of the town or city of Canterbury iii. 80
- induction ii. 104, iii. 377; after — the parson to read the 39 Articles
iii. 377, the Declaration 379
- indulgence ii. 284; *see* pardon
- informatour (of the choir) ii. 224
- Ingueden, Mr, preacher at Canterbury iii. 365
- Injunctions: Royal ii. 2–11 (1st Henry VIII), 34–43 (2nd Henry VIII),
114–30 (Edward VI), iii. 8–29 (Elizabeth)
the King's (Queen's) — to be observed ii. 12–3, (15), 19, 35, 43,
44, 55, 63, 65, 83, 104, 114, 130, 131, 132, 134, 135, 139, 145, 170, 227,
251, 278, 310–1, iii. 132, 134, 166, 208, 232, 298, 316, 318, 324,
379; — to be read once a quarter ii. 40–1, 108, 122, 180, (191),
iii. 13, 83, 100, 198, 210, 225, 262, 279, 298, 310, 376; in the chap-
ter house ii. 136, 311 (twice a quarter), iii. 34 (at Whitsuntide), 139,
204, 316, (322); a copy of — to be obtained by the clergy ii. 19, 55,
63, 65, 83, a copy to be hanged up in the chapter house ii. 136; to
have in the church the — iii. 170, 301; the — for York Minster to
be published in every church of the diocese ii. 155; 'a letter of the
execution of —' ii. 39, 110, 120, 184–5, iii. 11; doctrine set forth in
— ii. 149, 160–1; some of the — to be omitted ii. 191, 241; the
ecclesiastical judges to put the — into execution iii. 197, 200, 209,
384–5; to move the people to obedience to — iii. 98, 173; statutes
of churches not to be repugnant to — iii. 75, 320; the — are agree-
able to the Word of God iii. 131 n; the churchwardens to certify
whether the — are read and observed iii. 298, 301
references to the — 'according to,' 'prescribed by,' etc. ii. 14,
45, 46, 47, 48, 51, 67, 68, 69, 147, 152, 277, 278, 307, iii. 67, 74,
81, 82, 83, 99, 101, 105, 140, 141, 146, 151, 154, 156, 158, 159, 164,
169 and note, 195, 199, 210, 213, 215, 220, 225, 257, 264, 290, 298,
304, 309; 281, 282, 298, 310, 316, 375, 377
- Bishop's Injunctions: to be observed ii. 23, 28, 29, 51–2, 60, 61,

Index

- 82, 90, 251, 321, 372, 384, 411, iii. 208, 232, 293, 352; to be read once a quarter ii. 49, 405, iii. 100, 225, 279; read in church 162; in the chapter house ii. 311, 396 (once a month), iii. 139, 239 (twice a year), 322; clergy to have a copy of — ii. 16, 24, 49, 60, 90, at the cost of the parishioners iii. 162; a book of the — kept in church iii 161; a 'transsumpt' of the — to be placed in the chapter house ii. 383; the churchwardens to see that the — are kept ii. 408, to certify how they are kept iii. 161, 293; to be put in execution by the ecclesiastical courts iii. 207, by the churchwardens 209
- installation: of the Order (of the Garter) iii. 249, 251
 of deans and canons iii. 247, 346
- institution: fees for — ii. 104; parsons to be examined by oath at — iii. 95; the Dean and Chapter of Sarum claim the — of certain vicarages in the lordship of the Bishop iii. 203-4; lawful ingress to their benefice by — iii. 377
- insurrection: the doctrine that 'private persons may make —' ii. 233; *see* assemblies (unlawful), King (obedience to the)
- interdict ii. 103, 416 (*loco interdicto*)
- interlude ii. 88, 234
- interpret: 'I shall not —' (of Readers) iii. 67, 179; *see* Bible, doctrine
- Interpretations of the Bishops, The iii. 59-73, 159, and notes on 160, 161, 164, 174, 178, 179
- Interrogatories: of Hooper ii. 291-309, an Ordinary iii. 87-93, Parkhurst for Norwich 101-7
- inventory: an — of the goods of the convent to be made and annually revised ii. 31; in cathedrals: the dean to make a full and perfect — of all the goods and implements of the church (Rochester) ii. 91; one — indented to be made yearly 137; 166 (Lincoln); to be made and revised every third year (Hereford) 397; an *Index et Inventarium* of *sacra et vestimenta* exhibited to the Bishop (Durham) ii. 413; they have an — of the treasure of jewels at Canterbury iii. 50; an — *triplex indentatum* to be made at St Paul's 117; an — to be made at Ely 143-4; of (1) vestry and other church goods and (2) of church plate, etc. at Canterbury 233; the — of all the church stuff as copes, etc. to be brought to the Ordinary (Winchester) 322; one copy to be given to the Dean ii. 137, Legate Metropolitan 393, Bishop iii. 117, the other remains with the church (in the common chest) ii. 91, 137, 393, iii. 117 (one with Dean and Chapter, one in the treasury): —ies to be given to the Visitor iii. 143-4, 233, (322) in parishes: the churchwardens to make an annual account of all church goods, bringing in an — in writing ii. 366, cf. 346, iii. 382; to

Index

inventory (continued):

- make a true and perfect — of all church lands, goods, etc. and to deliver to the churchwardens for the year following, and to give a copy to the Ordinary ii. 407; to deliver the —ies of vestments, etc. to the Visitors iii. 22
- an — of all christenings etc. to be brought to the Consistory and Dean once a quarter (Channel Isles) iii. 221, *see* register
- invocation: of Saints, *see* Saints; of evil spirits iii. 5, 227, of the devil 204; do any use —, especially at childbirth iii. 5, invocations in Latin (313) namely midwives 270, 383; cf. ii. 221, 292, 356, 372, *and see* midwives
- ‘invokers of saints departed’ iii. 343
- Ireland: ‘Church of England and —’ first on ii. 82, *see* King (style of); ii. 115, 130, iii. 28; ‘lord of —’ ii. 34 etc., ‘king of —’ 82 etc. *see* King (style of) ii. 229; the bishop of Rome has no authority, etc. in this realm of England and — ii. 275, iii. 340
- Irish priests who cannot speak English are not to serve cures ii. 53
- Irishman: one fellow to be an — ii. 202 (All Souls), 229 (Magdalen)

JAGGS ii. 303

James, John, vicedean of Sarum iii. 369

jangling in church ii. 87, 111, 143, 187–8, 286, 291, iii. 5, 166, 211;
see Service

Jenkyns, *Remains of Abp Cranmer*, ii. 177 n

Jerome, St ii. 136, 249

Jersey, Isle of iii. 219

JESUS: *see* bow

Jesus College, Cambridge ii. 212

Jewel, John iii. 35, 38 (Juel), 39, 43; Bishop of Sarum 94; his articles for the Dean and Chapter of Sarum 94–5, visitation of Sarum Cathedral and articles and statutes for the same 122–6, 201–6

jewels ii. 249, 347, 366, 393, 407, iii. 50, 123, 143, 231, 242–3

John’s College, Cambridge, St ii. 211

John’s Gospel, St : bearing about — ii. 126, 187

John’s head, St iii. 92, 106

Johnson, Mr, prebendary of Rochester, ii. 94

Johnson, Robert, canon of Worcester, ii. 294 n

Joliffe, Henry, canon of Worcester, ii. 294 n

Joseph, John ii. 170

Jugge, Richard, printer iii. 7, 110 (to the Queen)

June masses ii. 163

juristae: artistae et — ii. 78: *decanus juristarum* ii. 78

Index

ius liturgicum of bishops, the ii. 241

justice of the peace: letters of the Word etc. to be detected to the —
ii. 120, iii. 11; to assist the Ordinary ii. 130, iii. 29; with the bishop
to examine clergymen who wish to marry iii. 19

justification: — of man by his own works ii. 244; — by faith 269;
faith without charity, hope, etc. does not justify 349; *see* works
Justinus Martyr iii. 31

KALENDAR, the New: authorized by the Queen's Majesty iii.
70, 110, 160, 176; the — 157 and note; the Book of C.P. with
— 254, 283, 303; — of the B.C.P. 256, 279

Katharine, St iii. 92, 106; *see* Cathenne's, St

Katharine Parr ii. 130, 174 n

Kempe, *Loseley MSS.* iii. 19 n

Kennedy, Mr W. M. *Interpretations of the Bishops* iii. 59

Key, Mr Thomas (All Souls) ii. 74

King (Queen), the: *the Royal Style*: Henry VIII ii. 34, 53, 61, 68, 82,
99; Edward VI 114, 134, 135, 140, 147, 156, 158-9, 160, 166, 176,
230, 241, 251, 308, 310-1; Philip and Mary 370-1; Elizabeth
iii. 1, 28, 30, 35, 39, 44, 46, 97, 108, 132, 171, 229, 253, 303, 370

The King's supremacy: laws etc. made for the establishment and
confirmation (cf. 44, iii. 135) of the King's authority and juris-
diction within the realm 'as of the Supreme Head of the Church of
England' ii. 3, 'the King's authority, jurisdiction and supremacy of
the Church of England and Ireland' 115, 'restoring to the Crown the
ancient jurisdiction over the state ecclesiastical' iii. 8, 131 n; 'the
King's power is within his dominion the highest power (and potent-
ate) under God, to whom all men within the same dominion by
God's commandment (laws, law) owe most loyalty and obedience
afore and above all other powers and potentates in earth' ii. 4, 115,
iii. 9; the clergy to set forth the King to be 'only the Supreme
Head under Christ' (*see infra*) 'unto whom all powers of the same
(i.e. the Church of England) own to obey' ii. 19, 'the King's title
of Supreme Head over the whole catholic Church of England
as well spiritual as temporal' 44 cf. 62 (under God), 'the King's
regal power to be Supreme Head and highest power under God in
earth of the church and realm of England' 54, 'the only supreme
power in all his realms' 104, 'that the King's power, authority,
and preeminence within this realm is the (most supreme and)
highest under God' 105, 177; the King is 'the only supreme
magistrate and power of the Church of England and Ireland of
all manner of persons' 275

Index

King (continued):

the bishops are not to exact 'any oath touching the primacy' ii. 325
 Queen Elizabeth's explanation of the oath of supremacy iii. 25-7,
 the Queen does not 'challenge authority and power of ministry of
 divine offices in the Church, . . (but) under God to have the
 sovereignty and rule over all manner of persons born within (her
 realms,) either ecclesiastical or temporal, so as no other foreign
 power shall . . have any superiority over them'; the Queen is *unicus
 et supremus gubernator huius regni . . tam in rebus et causis eccle-
 siasticis quam temporalibus* 66, 76 (of this her people or Church of
 England), 'supreme governor as well in causes ecclesiastical as tem-
 poral and it is not allowed by God's word that any should in any
 cause be above her' 149, 'the highest power and chiefest in this
 her realm under God' 156, 'supreme governor of this church
 under God' 159

cf. the King's 'supreme authority (ecclesiastical)' ii. 2, 99, 114,
regia auctoritas suprema tam in spiritualibus quam in temporalibus
 iii. 191, 192, *regia auctoritas* ii. 68, 308, iii. 205, 'the Queen's royal
 authority in all causes ecclesiastical' 220, 'over all her subjects
 and in all causes' 375-6; the King's (Queen's) 'supremacy' ii. 115,
 214 (according to God's law), 299, iii. 247, 327, 328, 'in matters
 ecclesiastical' 266, 312, 333, cf. 'the primacy' ii. 325; 'the
 prince's superiority over all persons and in all causes' iii. 135

the doctrine is based on Scripture: by God's commandment ii. 4,
 laws 115, law iii. 9, word ii. 19, 214, iii. 149; 'by authority of holy
 Scriptures and determination of the ancient writers ecclesiastical'
 iii. 134-5

to be set forth by the clergy in sermons — every Sunday for a
 quarter of a year and after that twice a quarter ii. 3-4; (?) every
 Sunday 19-20, 54; four times a year ii. 62, 115, iii. 9, 156, 159;
 six times a year iii. 220; generally ii. 105, 177, iii. 375-6; by the
 bishops ii. 104; by deans and prebendaries once a year ii. 214, iii.
 135, generally 149

the oath of the (Queen's) supremacy iii. (247), 328; not to be put
 ii. 325 (the oath of the primacy); explained iii. 25-7

clergy who refuse 'the oath of obedience to the Q's Majesty' to go
 as laymen iii. 179; the oath to be taken (iii. 32 n) by fellows of New
 College on admission 192, by prebendaries 204 (*juramentum de
 renunciando omni forinsece potestati*), schoolmasters ('the oath
 to the Queen's Majesty') 214, deans, canons and ministers before
 installation 274, fellows, schoolmasters, conducts, clerks at Win-
 chester 328

Index

Synopsis of the Sovereign's titles: Supreme Head of the Church of England (and Ireland) ii. 3, 44, 156

— in earth ii. 99, 134, 135, 160, 176, 311

— under God ii. 62

— immediately (next) under God ii. 17 n, 130

— in earth (next) under God ii. 53, 54, 61, 82, 147, 159, 166

— under Christ ii. 34, 68

— in earth under Christ ii. 19, 114, 308

— in earth next (and immediately) under (our Saviour) Christ ii. 140, 230, 241, 251

[The Pope is 'Supreme Head of the same church in earth' ii. 394]

Supreme Governor of this realm as well in causes ecclesiastical as temporal iii. 28, 149

unicus et supremus gubernator huius regni . . tam in rebus et causis ecclesiasticis quam in temporalibus iii. 66

Head or chief Governor of this people or church of England as well in ecclesiastical causes or matters as temporal iii. 76

Supreme Governor of this church under God iii. 159

The King's 'jurisdiction ecclesiastical' (ii. 2) is exercised through a 'vicegerent' (Cromwell) ii. 2, 34, 35, 43; bishops derive their jurisdiction from the King — 'commanded by the King' 19, 'his Grace's minister' 20, 'God's minister and the King's' 12; their authority is given by God and the King 51, 53, 60, 82, 281, 290; the bishop is *auctoritate regia fulcitus* 68, *legitime munitus* 99–100, cf. 308

for royal visitations, *see* Edward VI, Elizabeth

Queen Mary sends Articles to the Ordinaries with a commandment to put them in speedy execution ii. 323–4; forbids bishops to use the phrase *regia auctoritate fulcitus*

Queen Elizabeth appoints a Commission for Causes Ecclesiastical iii. 24, cf. 29 'Ordinaries or other having ecclesiastical jurisdiction whom her Majesty hath appointed or shall appoint for the due execution of the Injunctions,' and 205 *commissarios regia auctoritate fulcitos*; *see* commissioners; the Queen directs letters to the Archbishop of Canterbury straitly charging that with the assistance of the bishops on the Commission some orders might be taken for the repression of diversities, etc. 171–2

whether the ecclesiastical officers stay persons 'from persecuting their appeals and complaints to the Queen's Majesty' iii. 384

cf. 'the Queen's Majesty's ecclesiastical laws, statutes, injunctions' and 'other commandments' iii. 197–8, 200, (in 385 'the ecclesiastical laws of this realm, the Q. M.'s Injunctions and other com-

Index

King (continued):

mandments, etc.), injunctions, advertisements 318, 324 (and canons); she appoints statutes and ordinances for cathedrals 320
The King's authority in action: the King issues injunctions through his vicegerent ii. 2, 34; gives license for non-residence ii. 8, 84, 117, to read Scripture in English 12, to preach 39, 54, 62, 89, 90, 119, 303, (Queen Mary) 334 n, (Queen Elizabeth) iii. 11, 336, 375, to eat meat in Lent ii. 108, 180; commands the *Bishops' Book* to be compiled and sets it forth ii. 16, 44; ordains the form of bidding the beads ii. 17, 54, 62; abrogates or alters Holy days ii. 51, 59, 187; commands the abolition of shrines ii. 67; sets forth 'the King's primer' ii. 112, 187, and grammar ii. 113
 Edward VI ministers injunctions ii. 114, (Elizabeth) iii. 8, 29, 134; sets forth Homilies ii. 129, 132, 182, (Elizabeth) iii. 10, 18, 99, 258, 278, 305; anthems ii. 154; a special prayer ii. 177; the Book of Common Prayer 122, 124, 198, 201, 292; (cf. 'the King's B. C. P.' 193, 304, 307, 'the King's Majesty's Book' 280, 282, 286, 302, 'the King's Majesty's Book of Communion' 296, and 'the King's law' 283); the Catechism 200; orders Common Prayer on Wednesdays and Fridays 194, 277 (cf. the King's Litany 311, the King's Procession 177 n); regulates fasting 41-2, 201, 304; ceremonies 224, 271, 277, 297 n, cf. 'God and the King's My' 280, 281; 'God's Word and the K. M.'s commandment' 286, 292, 294, etc.; doctrine 'approved by the K. M.'s authority' 305; statutes contrary to the King's decrees are not to stand 202; 'the King's Majesty's (godly, most godly) proceedings' ii. 149, 169, 185, 191, 195, 214, 219, 223, 244, 246, (the Queen's M.'s) iii. 112, 113, 232, 330, 371
 Queen Elizabeth, with Parliament, sets forth the form of ministering the Communion iii. 4; regulates the music and singing in church 22-3; may appoint about church stocks 17; prohibits the printing of books without a license 24-5; issues a form of commendation of benefactors 56; authorizes the Kalendar 70, 110, 160, 176, the Latin Prayer Book 88 n; appoints fasting days 110; sets forth the Catechism in English 138, with additions 376; appoints the Rogation Service 208; with her Council allows a form of service for the Channel Islands 209
 manifestly sets forth the sincere verity of Almighty God iii. 101, 103-4, truly sets forth God's true religion 270, 291 312, 333; confirms the (39) Articles agreed upon in Convocation 324 and sets them forth 317, 319; cf. 32 none shall be ordained 'but he that shall subscribe unto such orders as shall be appointed by the Queen's Majesty'

Index

- Obedience to the King*—to be taught ii. 20, 51, 107, 179, 291, 299, 344; (Queen) iii. 3, 82, 211, 260, 281 (towards their prince), 376; cf. iii. 10 'duties to their sovereign lady the Queen'
- Prayers for the King*: to say daily the prayers for the King ii. 98; the collects for — 110 (at Masses), 136, 168 (after the anthem), 177; to pray for King Philip and Queen Mary in suffrages, collects, and prayers 335, 386, 423; to pray for the Queen (Elizabeth) by name iii. 30 (saying the collect), 47 (daily); as is prescribed in the Injunctions 82, 310; diligently 211, 340; bedesmen to pray for the Queen at the daily service 150, 154, and scholars in their daily prayers 154; 'the collect for the Queen' 41
- GOD SAVE THE KING ii. 169, 240, 245, 278; KING AND QUEEN 408; QUEEN iii. 7, 293
- King, John, canon of Windsor iii. 250, 252
- King's Book, The ii. 194 n, 297 n
- King's College, Cambridge ii. 208, 204; iii. 56
- Kingscleeve: conies from — iii. 251
- Kirke, Henry ii. 309
- kissing—images and relics ii. 37, 105, 115, 119, 179, iii. 2, 76; the Lord's Table ii. 192, 241, 276; vestments, etc. ii. 299, 300 (on offering days); the priest at weddings ii. 343; the pax ii. 343, 368; the Cross ii. 362
- Knaresborough, prebendary of ii. 312, 313, iii. 353, 354
- kneel: the people to — in time of the Litany and other common collects iii. 25, 113; *see* Communion
- Knights of the Order of the Garter iii. 251
- Knox, John—his *Regiment of Women* iii. 66 n
- Kyrie Eleison* ii. 71, 300; at Compline ii. 419
- L**AKIN, Dr, prebendary of Wistow iii. 350
- Lady, Our: 'girdles, purses, measures of —' ii. 59, cf. 58 n (girdle); anthems of — 168; 'our Blessed Lady' 306; 'the Cathedral Church of Christ and —' iii. 44; the Purification of — 112; *see* Mary
- Lady Mass ii. 96, 142, 148; — priest 97, iii. 114 (his stipend to go to the schoolmaster)
- Lady Mattins, Hours and Evensong ii. 163, 169
- Lady Psalters iii. 260
- Lamb, Dean ii. 204, 415, iii. 54
- Lambeth ii. 81 (Lambehith); *mansio Lamathena* iii. 364
- Lambeth Articles (1561), The iii. 95–6, 71 n
- Langtoft, prebendary of ii. 312, iii. 353, 354

Index

- Latham, Mr, fellow of Merton iii. 196
- Latimer, Hugh, Bishop of Worcester ii. 172 n; his Injunctions for St Mary's House in Worcester ii. 12-14, for Worcester diocese 15-18; his *Sermons* ii. 298 n 301 n
- Latin: 'the time of their — service' ii. 299; 'secret places in your church where — service was used' iii. 169, 'defenders of — service,' 342; *see* English, books
- 'pray in English or in — upon beads' iii. 266, 289; invocations in — iii. 270, 313, 383; *see* books, primer
- curates to have a Bible or N. T. in — and English ii. 15, etc.; *see* Bible
- 'ministers not learned in the — tongue' iii. 62, 71; the daily services may be said in English or — iii. 97-8 and note, cf. the Elizabethan — Prayer Book 88 n; *see* Book of C. P.
- in colleges and halls — (Greek or Hebrew) is to be spoken ii. 199, iii. 181, 183, 184, 187, the Latin Prayer Book to be used 98 n, 108; the schoolmaster and usher at Winchester to declare their faith and opinion in English or — iii. 327; graces in — and the choristers' daily prayer in — given up at Winchester 329
- schoolmasters to be learned in the Greek and Latin tongues ii. 247, iii. 231
- Lauds ii. 45, 95, 96, 417
- Laughton, prebendary of ii. 312
- lavatory: 'washing his (hands or) fingers (after the Gospel)' ii. 192, 241, 276, iii. 98, *see* washing; basin and napkin for the — ii. 417
- Laverstoke iii. 369
- Lavington iii. 204
- law: the law(s) of God—foreign power has no establishment or ground by — ii. 4, 115, iii. 9; parents are bound to teach their children by — and conscience ii. 116, iii. 10, cf. ii. 292; *divino juri conveniens est* to provide sermons in appropriated churches ii. 413; degrees of matrimony forbidden by — ii. 50, 66, 111, 188, 238, 265, 306, 388, iii. 5, 85, 92, 106, 157, 271, 277, 292, 301, 382 (cf. the Levitical laws iii. 45, the Levitical degrees 72, 96); no bar is to be 'opposed against any matrimony but only of — according to the ecclesiastical laws of the realm of England' iii. 220; privy contracts of matrimony are forbidden by — ii. 288, 306; simony is contrary unto — ii. 306; doctrine contrary to — iii. 156, 261; statutes contrary to — iii. 350
- cf. Hooper's use of 'God's laws and the King's' ii. 284 (307), 285, 288, 292, (294), 295; *see* Bible (God's Word)
- 'the laws of holy Church' ii. 425; *see* Church

Index

- ‘ the King’s law ’ used of a rubric in the B. C. P. by Hooper ii. 283;
 his Majesty’s laws ii. 290, — of the realm 294
 ‘ the laws of the (this) realm ’ — used by Hooper of the directions
 of the B. C. P. Injunctions, etc. ii. 289, 291, 292, 293, 294, 299,
 305, 306; Divine Service to be celebrated and Sacraments adminis-
 tered as is set forth, prescribed, etc. by — ii. 291, 294, iii. 81, 83-4,
 141, 156, 253, 254, 260, 303, 312, 375, 377; the Communion to
 be received (three times a year) as is by — appointed ii. 291, iii.
 82, 156, 275, kneeling 175; obits, etc. by — not permitted iii. 84,
 cf. ii. 292, 293, holy days abrogated by — iii. 169; distributions to
 the poor according to — iii. 146, cf. ii. 305
 statutes of churches repugnant to the — not to be observed ii.
 154, 237, 248, 320, 350, 367
fides et religio christiana per statuta . . . approbata et stabilita iii. 191;
 ‘ the Queen’s proceedings appointed by the statutes of this realm
 and the Common Book of Prayers ’ 232
see authority, King, Parliament
 Lawrence, Giles, Archdeacon of Wilts iii. 368
 Lawse, Mr (Canterbury) iii. 365
 lay, layman: laymen not to be discouraged from reading the Bible
 ii. 13, 17, 56, 65, etc. *see* Bible; to fill up the number of clerks ii.
 162 and vicars 362, *see* clerk, singing men; not to expound the Scrip-
 ture without leave of the Ordinary ii. 354; not to serve as sacrist
 or subsacrist ii. 420
 readers having 20 nobles a year are not to intermeddle with arti-
 ficers’ occupations iii. 68, 180; abstinence from mechanical sciences
 is to be enjoined on ministers and readers iii. 72, 95; no deacon or
 minister is to exercise ‘ any laical trade or mistery for gain ’ iii. 375,
 beneficed men are not to be allowed to live ‘ in a mere lay voca-
 tion ’ 376; priests boasting themselves or going as laymen iii. 141,
 302, 375, ecclesiastical persons who serve not the ministry are ‘ to
 go as mere laymen ’ 179
 does any lay or temporal man enjoy any benefice or spiritual
 promotion ? iii. 83, 264, 310; selling benefices to laymen 212; pre-
 bendaries are not to let their houses to laymen ii. 283-4, iii. 346;
 ‘ a mere layman ’ is Receiver and Treasurer at Norwich iii. 217
 laymen reading the service or C.P. iii. 225, 257, 282, 374; admin-
 istering Baptism, Matrimony, the Lord’s Cup iii. 257, 282, 371,
 374
 Leach, Mr (Merton College) iii. 121
 lease: the lands of the monastery are not to be let to farm without
 the consent of chapter ii. 31, cf. 27 *and see* farming; in granting

Index

lease (continued):

leases no fellow of a college is to sell or promise his vote ii. 76, 77; if there is a disagreement the warden can grant a lease for a year 79
in leasing the dean is to consult the prebendaries ii. 92; the dean and canons are to sess the fine and appoint the tenant 258-9; not to grant reversions 259, 393, cf. iii. 118; not to grant leases beyond the term of 21 years ii. 259, iii. 118, 143, of 16 years ii. 393, the term limited by the statutes iii. 146, 243-4, oath for observance of the same 118, 247; leases not to pass the seal without the consent of the dean and 6 prebendaries ii. 259-60, dean and 3 eldest canons iii. 37; prebendaries of St Paul's not to let their farms, etc., without the bishop's consent ii. 381-2; corn reserved for the common table not to be leased iii. 45; leases at Canterbury since the death of Q. Mary iii. 50-1; leases to be registered iii. 244-5, *see* counterpane; only to be granted in the two general chapters iii. 359
parsons are not to keep any leases other than for the maintenance of their houses ii. 305-6; demising of benefices other than by 13 Eliz. *cap.* 17, iii. 377-8

lectern iii. 282, 294

lecture of divinity: all the clergy of Westminster are to attend every — to be made within the College of St Stephen ii. 133; the Chancellor is responsible for — at York ii. 311, iii. 346-7, St Paul's ii. 377, Sarum iii. 31, Exeter 42; at Windsor a — to be read Tuesdays and Fridays from 9 to 10 by a prebendary or a Reader ii. 217, 3 days a week iii. 241; at York a Reader to be appointed to read a — when the Chancellor is not bound to do so, and when he is, to preach in the churches belonging to 'the common' ii. 311, iii. 346-7 (twice a week); the — at St Paul's to be delivered *more scholastico et hactenus usitato* ii. 377 (? daily iii. 115); at Sarum a — to be read thrice a week at 9 a.m. iii. 31, at Exeter on M. W. F. at 9 (on T. Th. Sat. the Paraphrases) 42; at Canterbury there is no — iii. 49, cf. ii. 250, a — to be read on W. and F. iii. 239, 364 (from 7 to 8 a.m.); at Winchester, twice a week iii. 134, having ceased four or five years it is to be renewed thrice a week 321; at Carlisle, twice or thrice a week iii. 145-6, on W. and F. from 9 to 10 338-9; at Norwich, there is no — iii. 217, the — to be continued 316; vacations of — iii. 239, 364, 339

(the dean), prebendaries and all other ministers are to attend the — ii. 217, 377 (cf. iii. 115 *quilibet*), iii. 31, 47, 364; the vicars, minor canons and inferior ministers ii. 311, iii. 42, 137-8 (?), 321, 347; priests of the city ii. 133, 377, iii. 138, 321; fellows and priests of Winchester College iii. 132, 138, 325

Index

- the Reader of the — is to have 40 marks a year ii. 217; £20 ii. 217 (if a prebendary), iii. 31, 145, 321, 365; ? £10 iii. 134; the stipends of K. Edward IV's preachers iii. 241-2; he is to examine the minor canons, etc. monthly ii. 346, iii. 138, 321, 325, 347, cf. 132, 316; to catechize and preach *ad clerum* at the synod iii. 338-9, to preach in the churches of the Common of York (*ut supra*) ii. 311, iii. 347; his lodgings ii. 260
- Ledbury, Hospital of ii. 395
- Lee, Edward, Abp of York ii. 15 n; his visitation of and Injunctions for Ripon 25, 26, 29; Injunctions for York diocese 44
- Lee, Rowland, Bp of Coventry and Lichfield ii. 19; his Injunctions for his diocese 19-24
- Leeds (Kent), lands at ii. 92
- Legate ii. 363, 370, 393, 397; *see* Pole
- legend, a ii. 344, 365, iii. 22; *legendaries* iii. 255, 285
- Legg, Dr J. Wickham ii 241 n, 253 n
- 'leifetenant': the Dean or his — iii. 251
- Leighton Bassetsbury ii. 255
- Leland, John ii. 319 n
- Lent ('the Lent' ii. 345, 366, 403): *see* confession, fasting; sermons in — ii. 47, 414; veil for — ii. 345, 366; the divinity lecture is not to be read *toto tempore quadragesimali* iii. 239, 365; the commination service is read on the first day of — iii. 255, 278, 304; shrift in — iii. 289
- lessons: *see* Bible, Mattins: the clerks to read the first —, and petty canons (or clerks if deacons) the second — ii. 222; the parish clerk reads the first — iii. 264, 291; the — to be read so as to be heard iii. 87; 'readeth the —' 166; 'after the first —' iii. 166, *see* Catechism; 'after the second —' the churchwardens are to be monished iii. 280; *see* Service
- 'letter': a — of reading the Bible, etc.; *see* Bible, Injunctions
- letters dimissory iii. 374
- of orders ii. 47, 87, 362-3, 386, iii. 208, *see* curate, orders; no chapla'n to be ordained without showing his *litteras ordinum ac etiam litteras commendationis* iii. 182, 190
- of sequestration iii. 310
- testimonial ii. 362-3 (— of commendation), iii. 63, 72 (testimony), 96, 141, 160 (a testimonial), 177, 208 (testimonial), 264, 279, 310, 375; *see* curate
- see* Royal
- Libera nos Domine* ii. 42
- libertine, a ii. 349
- library: a — to be made in cathedral churches ii. 136, 249, at Exeter

Index

library (continued):

- iii. 39, at Winchester iii. 137, there is no — at Norwich iii. 217; — at Windsor ii. 164, Sarum iii. 203, York 351; the — is to have the Fathers and Erasmus ii. 136, 164 ('ye shall chain in your —'), 249, iii. 39, Marloratus, Centuries of Eccl. history, *Claves Scripturarum* iii. 192, the Book of Martyrs 321; £5 a year is to be spent in books which are to be appointed by the Ordinary iii. 137, 321; the key is to be kept by the eldest prebendary ii. 218; there are to be 3 keys, in the hands of 3 minor canons or vicars ii. 318-9, iii. 137 cf. ii. 389 *bibliotheca rite observantur?*
- license; *see* dispensation and banns, bishop, books, curate, king, marriage, midwives, ordinary, preaching, residence, schoolmaster
- light, lights: 'only the — that commonly goeth across the church by the rood loft, the — before the sacrament of the altar and the — about the sepulchre' are allowed ii. 38, 48, (67); 'only two — on the high altar' ii. 116, 178, 184 n, 185 n; — apparently forbidden ii. 191, 193, 241, 276; *Lumen, scilicet* 2 candles on the altar, is requisite for Mass ii. 417; a light is to burn continually before the Sacrament ii. 390, 393, 408, 416, 425; the treasurer is to 'find lamps, tapers, torches and other —' as beforetime ii. 396; a light carried with the Sacrament when taken to the sick ii. 303, *see* Sacrament; money, etc. left for 'the finding of torches, lights, tapers and lamps' ii. 128, iii. 17, 91, 104, 269; 'away with your — at the burial of the dead' iii. 166; tapers are not to be used at baptisms iii. 256, 275
- Lincoln, the Bishop of, and All Souls Coll. ii. 70, Oriel Coll. 99
 - Cathedral ii. 135; Injunctions for — ii. 166-70, 399-400; — adopts Sarum use 400
 - Diocese: White's Articles for — ii. 397-8, Cooper's — iii. 369-72
 - Judgement, the ii. 242 n
- Litany: 'the English —' ii. 109, 316, 'the King's Majesty's —' 317; used in processions ii. 109; to be sung or said (before High Mass) in the midst of the church kneeling ii. 124, 159, 168, 181, 234 (in the middle alley), 263 iii. 14; on Wednesdays and Fridays also (not being Holy days) ii. 168, 194, 234, 244, 263, (277), iii. 22, 113, 254, 274 (in the forenoon), 303; used at the early morning service at Sarum iii. 33 and Exeter 41, daily *hora qua missa celebrari consuevit* in New College Chapel 190; to be sung or said on Rogation days of procession iii. 60, 69, 160, 177, 264, 290, 309, 334, 378
- the people to kneel during the — iii. 25, 113; the Communion Service is said between the — and H. Communion iii. 254, 278; no

Index

- bell is to be rung between M.P. the — (and the Communion) iii. 257, 286, 309, nor any pause made 286; 'in time of the —' ii. 186, 194 n, iii. 4, 14, 267; 'the Common Prayer' used of the — ii. 194, 244, 277
— desk ii. 234 n
- livery ii. 219; to be given in cloth not money ii. 77; commons and liveries iii. 52
- Lloyd, Mr, fellow of Merton iii. 196
- London, the Bishop of: may license books iii. 24; is to write four Homilies 60; visits St Paul's ii. 373, iii. 115-7, the *obedientia qua (episcopo) tenentur* ii. 381, 382, 384; he punishes 374, 377; demands accounts of the preachers' money 378, cope money 379, distributions to the poor 380; his license required for the letting of farms etc. 382; he has a copy of the inventory iii. 117
- Diocese of ii. 133; Injunctions for — ii. 82-90 (Bonner), 241-5 (Ridley), 360-72 (Bonner), iii. 315 (Sandys); Articles for — ii. 230-40 (Ridley), 330-59 (Bonner), iii. 303-14 (Sandys)
- Cathedral and mother church of — ii. 342, *see* Paul's, St
- Lord Mayor of — iii. 115 (to assist in keeping order in St Pauls)
- hospitals of — ii. 368; divers parishes in — have pulled down their rood screen iii. 108
- Longhouse, *communis cloaca dicta* iii. 187
- Longland, John, Bp of Lincoln ii. 99
- Lord's Board, the ii. 241-3, 276, 277; *see* Table
- Bread iii. 371, *see* Communion
- Cup iii. 89, 103, 257, 371, *see* Communion
- Day, *see* Sunday
- Prayer ii. 282, 291, iii. 2 and always in iii.; the choir to sing — in English iii. 42; to say — for the dead iii. 168; *see* Pater noster
- Supper (Supper of the Lord): to celebrate — ii. 274, iii. 89, 103, receive ii. 317, administer iii. 61, 70; the right use of — ii. 277; the sacrament of — ii. 355-6, iii. 68, 172; 'the communion of His supper' ii. 276; cf. *Cena domini* ii. 200, iii. 88 n; *Cena dominica* iii. 65, 116
- Table ii. 200 (*mensa*), 236, 264, iii. 98, 371; *see* Table
- lords of misrule iii. 209, 271, 291, 383; *see* summer lords
- Louvain iii. 226, 265, *Louvanienses* 189; *see* books
- Lovelace, William, royal commissioner iii. 35, 38, 39

Index

'lowting' ii. 47

Lyndwood, *see the notes on* ii. 173, 341, 345, 386, 388, 389

Lynley, Mr, prebendary of Hushwaite iii. 350

MAACHYN'S diary, *see the notes on* ii. 326, 328, 335, 349

Madew, Dr John ii. 132, 133, 134

Magdalen College, Oxford: Injunctions for — ii. 228–9, iii. 184–6;

Horne's visitation of — iii. 131

School ii. 228

magic ii. 388, 398, 422, iii. 85, 214, 270, 313; *see* witchcraft

Magna Charta ii. 390 n

Magnificat ii. 96, 123, 145, 167, 181, 300, 419

Magnus, Mr, prebendary of Windsor, ii. 224

'makebates' ii. 247, = 'batemaker' iii. 77

Man, Mr, Warden of Merton, iii. 119, 120

Thomas (Windsor) ii. 163 n

maniple ii. 417

manual ii. 344, 365, iii. 22, 255, 285

mappae: three — to be on the altar ii. 417; *mappalia* iii. 379

Margaret, the Lady: her reader at Cambridge, ii. 207

Marian Persecution, the; *see* Mary *infra*

Mark's Day, St: not to be fasted ii. 108, 181

markets held in the time of service ii. 287, 294; *see* Service

Markham, Sir John ii. 175

Marloratus, *Opera* of iii. 192

marriage: the 'Sacrament of Matrimony' ii. 336; consent of the parties being free makes — ii. 275; *matrimonium inter Christianos legitime . . . contractum est indissolubile* iii. 66

Prohibited degrees: the 'band of matrimony' is to be declared twice a quarter ii. 21, 66, cf. 50; contracting parties should endeavour to learn 'whether there be between them any lawful impediment either by God's law or any other ecclesiastical yet used' ii. 50, cf. iii. 220 'that no exception or bar be laid against any matrimony but only of the law of God,' etc.; marriage is forbidden 'within the degrees prohibited by the law of God' ii. 111, 188, 238, 265, 306, 388 (*lege divina aut canonica*), 425 (by the laws of holy Church), iii. 5, 227, being of consanguinity or affinity ii. 306, 347, 425, 'within degrees of (affinity and) consanguinity by the laws of God forbidden' iii. 85, 92, 106, 157, 'so set out for an admonition in a Table,' etc. 271, 277, 292, 301, 313, 373 (simply 'forbidden'), 382; 'within the degrees mentioned in a Table set forth by the Archbishop of Canterbury' iii. 72, 178; 'contrary to the

Index

laws and a certain Table,' etc. 214; marriages 'contracted within the Levitical degrees' are to be dissolved, 'namely those who have married two sisters' iii. 72, 96, 178; do any 'divorced or separated' for being within the degrees still cohabit? iii. 271, 292, 313

Privy or secret contracts of matrimony are forbidden ii. 66, 288, 347, 425, iii. 85, 214, 271, 302, 313, 343, 382, 385, i.e. without calling 'two honest men at the least to record the same' ii. 21, two or three witnesses to hear and record ii. 50, 56, 84 (father or mother or kinsfolk or else —), 111, 188, iii. 6, cf. ii. 275 'lawful testimony and witness,' 289 '2 or 3 records out of the congregation'; they are forbidden by God's laws ii. 288, 306; if the parties are not free, the parent's consent is required (cf. ii. 84) 275, 306, iii. 6, 90, 103, 343 (the consent of friends), cf. 344; fathers and governors are not to constrain those under them to marry against their will ii. 50; the difficulty of bringing the privily contracted to matrimony ii. 288, marriage to ensue quickly after contract 289; the young are to be exhorted to abstain from privy contracts iii. 90, 103; enticers of youth to make privy contracts iii. 344

Banns: no marriage is to be solemnized without previous banns-asking ii. 112, *see* banns

Precontracts: whether any 'lawfully precontracted or married' hath afterwards broken the contract ii. 352; 'any married that have made precontracts' iii. 85, 271, 292, 302, 313, 382; made an unlawful marriage 'being precontracted' iii. 227

Divorce and bigamy: no curate to marry persons who have been married before without a certificate of the death of the former wife or husband ii. 85; whether any 'be separated or divorced (without any just cause approved by the law of God)' ii. 111, 188, 238 (separate without lawful cause), iii. 5-6, 157, whether such (divorced or separated) have married again ii. 111, 188, iii. 6, 142, 157, 214, 271, 292, 301-2, 382; whether any have put away their wives or v.v. 'being not lawfully divorced' ii. 426, unlawfully forsaken their wives or husbands or (and) married others iii. 92, 106, 271, 292, 313; men with two wives living or women with two husbands ii. 182-3, 347 (especially no lawful divorce being made between them), iii. 4, 85, 214, 271, 292, 301, 313, 343, 382; whether any married couples 'slandrously live apart' iii. 85, 157, 227, 271, 292, 302, 313, 373, 382; keeping a concubine ii. 347, 409

Times prohibited for matrimony by the law iii. 85, 142, cf. 89, 227; whether bishop may dispense in — 64; none to marry 'before due time' i.e. before six o'clock in summer and seven in winter 99, 'at

Index

marriage (continued):

unseasonable time, to wit at night or in the morning before clear daylight ' 373

Place: none to marry out of their parish church iii. 85-6, 89 (without licence), 103, 271, 292, 302, 313, 382; cf. 227; the parsons of exempt churches not to marry strangers without sufficient testimony of banns, etc. 110; persons coming out of another diocese not to be married without a testimonial from the Ordinary of their liberty to do so 208

the curates are not to marry young folks unless they can say the Lord's Prayer, Creed and X Commandments iii. 98, 100, nor any person who cannot say the Catechism 259-60, 277, 306

The solemnization of matrimony ii. 336, iii. 110, etc. to 'solemnize' ii. 85, iii. 257, 'confirm and solemnize' — ii. 275, 289, 'married solemnly' ii. 112, 188, iii. 6, 'openly' ii. 289, etc.; 'the old and laudable custom of the Church' to be observed at — ii. 336; cf. 'lawful order' iii. 227, 'common order prescribed' iii. 343; Readers are not to marry iii. 89, 103, nor any one not being at least a deacon 257, 282

Clandestina matrimonia ii. 389

The marriage of the clergy is 'holy and agreeable to God's Word' ii. 274, not forbidden by God's Word nor the primitive Church and allowed by Act of Parliament iii. 18 (cf. 'by God's laws and the King's' ii. 293), *celibatus* . . . (*non*) *injungitur ministris ecclesiae ex verbo Dei* iii. 66, 76

contempt for married priests, refusing to receive the Communion at their hands ii. 189, for priests' wives 293, midwives refusing to minister to them 292-3; married peticanons and vicars live 'out of commons' ii. 222-3, 318

the marriage of priests is not to be maintained ii. 332, (355); the laws of 'Otho and Othobon concerning ecclesiastical persons that do keep concubines' are to be observed 340; the married clergy are to be deprived 326-7, 331, not to resort to their wives, 332, 397, 403, 423, not to say Mass 337, 410, not to serve any cure 362, not to withdraw from 'the ministry and office of priesthood' 403; any not yet reconciled? 386, 422-3, divorced 397; 'concubine' used of the wife 331, 340; priests' children are not to be choristers 396; married men are not to fill the subdeacon's office 400; married religious persons to be divorced 327, cf. 397

regulations concerning the marriage of priests and ministers, bishops, masters of colleges, etc. iii. 18-20; ministers 'well testified of' their wives 62, 71; in the time of trouble did any minister or priest

Index

- divorce his wife, and has she married another man ? 88, 101, or he another woman without the judgement of the Church ? 101
- Marshall, Mr, of Merton iii. 196
- Martiall, John (papist writer) iii. 182 (*Marsellus*) 189 (*Mershellus*); Marshall 265 n, 266, 312, 333
- Martin, feast of St ii. 321, iii. 350; Martinmas ii. 318
- Martin's le Grand, St ii. 351
 St, Ludgate ii. 351 n
- Mary, the Blessed Virgin ii. 233, 272; *gloriosa virgo mater eius* 420; her image on the rood-loft 366, 388, 397, 408, 424; *see* Lady (our), Ave Maria
- Mary (Queen): Princess — ii. 117 n, 'my lady —' 130, Queen 322, 295 n, 330, her Articles 322-9, 'King Philip and Queen —' 335, 371; in Queen —'s days iii. 6, 51-2, 88, 102
 the Marian Persecution, questions illustrating — iii. 6-7; the Ordinaries to show the 'causes why any person was imprisoned, fished, or put to death for religion' 22; divorce of clergy 'in the time of trouble' 88
- Mary Magdalen's girdle, St ii. 58 n
- Mary Hall, St (Oxford) ii. 101
- Mary's, St (church), Oxford ii. 101
 Fish Street, London ii. 352 n, 353 n
 Carlisle iii. 338, 339
- Mason, John ii. 146
- Mass: ii. 45, 66, 95 (the first course of the —), 96, 136, 148, 344, 404; at Mass time 343, 362, 394, 405; High Mass 96, 124, 129 n, 154, 168, 170, 171; High Mass time 20, 54, 123; *alta missa* 71, 381, *major* 376, 381, 418, *magna* 419; *matutinalis* 418, *missa matutinalis de Apostolis* 376, 'as the bell was wont to ring at 6 to a morning Mass' iii. 41, cf. 190; *privata* ii. 418, iii. 28 *and infra*; Lady Mass ii. 96, 142, 148; June Masses ii. 163; *requiem* Mass iii. 88, 167 (— of *Requiem*); Masses satisfactory ii. 182; the canon of the — 340, *ordinarium missae* 418; *see* altar, Communion, Sacrament, Service 'to help the priest to —' ii. 97, 328, 378, 417 (*inserviat*) 'to hear — and service' ii. 125, 355
 preachers are to declare why the — is so highly to be esteemed ii. 89, 363
 no priest is to say two Masses on one day ii. 54, 404, 410
 all sung Masses are to be in the choir ii. 145; there is to be only one sung — daily, viz. High Mass at 9 o'clock (York) 154
 — is not to be sung or said in any oratory, chapel or house 'not being hallowed' ii. 182, 416

Index

Mass (continued):

no minister is to 'counterfeit the popish Mass' in gestures, etc. ii. 191-3, 241-2, 276, 299, iii. 98; injunctions which mention 'the popish —' are not to be read ii. 191, 241, 276; 'whether the Communion be used in such place and after such sort as most varieth from the popish —' 296; cf. 238, 265, 296, *see* Pope; the use and necessity of Masses is not to be maintained 284; cf. 229, 274, 276, 277, 299, 302 ('their massing')

children are to be taught to answer and 'help the priest to —' as of old ii. 328, 378, to hear — 355; those schismatically ordained, or married, are not to say — 337, 416-7; priests are to be taught 'the words of the canon of the —' 340; 'a meet and convenient stone' (not any gravestone) to be set up in church for — to be decently said or sung thereon 344, *see* altar; the laity are not to speak against the — 348, nor let the priest to sing or say — or mock or beat him for so doing 350; swearing by the — 363; 'their daily Masses' 404

the Dean and the Canons of St Paul's are to provide all things necessary for — in their chapels, and to celebrate — only at the altars appointed for them ii. 375, the Morning Mass of the Apostles is to be sung at 6, and the other Masses *more solito* until the beginning of the high (*majoris*) — 376, resident dignities are to attend Procession and High Mass on festivals, and daily one canonical hour or the *major missa* in their habit 381

Cardinal Pole's ordinations for celebrating — ii. 415-418; — is to be celebrated not *in loco non consecrato, etc. nec super altari non consecrato etc.* 416, and only by a priest duly ordained, not excommunicate, etc. 416-7, who must first confess (if in mortal sin), and must first say Mattins Lauds and Prime 417; and only in daylight and before noon 417; the requisites for — 417; the server 417-8 and *adstantes* 418; the priest to celebrate audibly 418; when to kneel and stand 418-20; in colleges each priest is to celebrate three times a week 421

Missa (non) est sacrificium propitiatorium iii. 65 (a homily to be made of the sacrifice of the — 60, 70); *non erat a Christo constituta sed a multis Romanis pontificibus consarcinata* 65; — is prohibited, abrogate by law iii. 7, 92, 105, 227 (abolished by common order), and none is to hear or say — (in secret or private conventicles) 7, 92, 105, 141 (the private —), 227 (in corners), 375, open or privately 156, 261, 312; hearers or sayers of — to be presented 292-3; whether any man 'maketh any singing cakes to say—withal' 92, 105

none to maintain the (blasphemous) private —(es) iii. 76, 226;

Index

- preachers to 'declare the abuse and enormities of the private —' 135, 318-9
- the stipend for the chaplain to say Masses at Winchester in the cloister chapel to go to other uses iii. 330-1
- books are abolished iii. 92, 105, 166 ('cast away your —'), 226, 255, 285, 311, 332, 381, 'or other massing gear' 311, 332; chalices used at — 199, 255; *see* missal
- Matthew, feast of St iii. 350
- Mattins ii. 45, 71, 95, 96, 97, 101, 111, 211 (*matutinis precibus*), 260, 417 (*matutinas horas*), 426; — is to be sung after Evensong on vigils ii. 73; Oriel College is to attend — and divine offices in St Mary's 101; after (the lessons of) — chapters of the Bible are to be read in English ii. 123, 145, 181; when of ix lessons, three are to be omitted ii. 123, 153, 167-8, 181; — is to begin at 6 a.m. ii. 138, 153, 162-3, and to be said in English by the choristers before the beginning of service 162-3; children ordained priests 'so that they could read to say Mattins and Mass' iii. 21; *see* Morning Prayer, Service
- Mattins-bread ii. 394; *see* commons
- May-games, iii. 271, 291
- May, William, Dean of St. Paul's, ii. 160, 163, 204, 212, 240
- Mayor; the — of London (*dominus maior*) iii. 115, and of Winchester 135-6, to assist in keeping order in the Cathedral
- 'measures' of our Lady ii. 59
- 'mede' iii. 273
- medicine, students of (Cambridge) ii. 207
- Melton, William de, *Sermo exhortaticus* ii. 10 n
- memories (commemorations ii. 96) to be omitted at Evensong ii. 123, 168, 181; *see* responds
- mending of highways ii. 248; *see* repair, wills
- Merbecke, John (Windsor) ii. 163 n, 258
- merits of Christ, the ii. 49; defenders of men's — iii. 343; *see* works
- Merton College, Oxford: disturbances at — iii. 121 *and note*, and the Abp's visitation, articles and orders 119-21, 195-6
- metropolitan iii. 19; 74, *see* Canterbury, York
- Meyrigg, Rowland iii. 44, Rolandus 46, (? = Richard Meyryck 47)
- midwives: articles concerning ii. 356-7, 372; — to christen in time of necessity ii. 23, to be taught the form and manner of christening ii. 49-50, 58, 385 422 (cf. *infra*); not to use superstitious things e.g. 'girdles, purses, measures of our Lady' ii. 59, salt, herbs, water, wax etc. 292; invocations of saints 292, 'other than such as be allowable' 356, 372, 'invocations' iii. 5, not allowed by God's Word 221, in Latin 270, 313, 383; witchcraft, charms, sorcery etc.

Index

midwives (continued):

- ii. 356, 372, iii. 5, 270, 313, 383; — refusing to attend priest's wives ii. 292-3, to attend poor as well as rich 356, 372; not to 'attempt to do anything unlawfully' 357; to cause the child to be brought to church to be baptized and the mother purified 356-7, 372; if the child is born out of wedlock to charge the mother to declare the father iii. 383; — suspected of papistry iii. 383; taking upon them to baptize 383; *see* baptism, childbirth
- to be examined and admitted by the bishop or ordinary ii. 356, 58 n

Milford iii. 204

minister: *in cathedral and collegiate churches* used of officers in ecclesiastical orders ('every — and ecclesiastical person' ii. 151, cf. 149, 155, 98 'all the ministers of the church'), generally of all those lower than the dean and prebendaries, 'the prebendaries and other —s' 139, 251, 'the dean and canons (prebendaries, chapter) and all other ministers' 153, 213, 251, 310, 321, 374, iii. 34, 47, 152, 229, 236; the — tabled for the week iii. 33, tabled to sing the communion 41

but often of the inferior officers or servants 'the dean, prebendaries . . . vicars (clerks) and all other —s' ii. 135, 159, 160, 166, 250, iii. 30, 122, ' . . . clerks, choristers, vergers, ringers and other —s' ii. 248 cf. 324, iii. 78; *inferiores officarii et ministri* ii. 141, 'vicars deacons and other inferior —s' 311, iii. 347, cf. ii. 142, 'vicar, chantry priest and other —s . . . being above the degree of acolyte' 169; 'peticanons and other —s temporal' iii. 44; cf. the lists of inferior officers at Winchester

iii. 138 clerks almsmen and ministers

139 clerks ministers choristers and almsmen

peticanons clerks choristers almsmen officers and ministers

318 peticanons ministers almsmen and other officers

319 clerks vergers sextons and almsmen

321 (*bis*) peticanons singing men vergers sextons almsmen (and officers)

322 peticanons ministers choristers almsmen and other officers

cf. *ministri chori* (New College) iii. 189, 'that none being a — be admitted an almose man' 234

archdeacons their officials and —s ii. 339

used as equivalent to priest or curate ii. 231 etc. cf. 237 (Ridley), 268, 273, 283, 284, 286 etc. 295 (Hooper); 'any priest or other naming himself —' ii. 333; 'priests and —s of the church' iii. 18; 'all —s and readers of public prayers 25; '—s of God's holy Word and

Index

- Sacraments' 28; 'all ministers' 60 and frequently the minister (of Holy Communion) iii. 41, 89, 103, 148, 175 (the principal —); 'being neither — nor deacon' 225, '— and (or) deacon' 370, 375, 379; the — is to give himself 'to prayer, fasting, almsdeeds with suchlike' iii. 211
- ministry: 'the ecclesiastical —' ii. 245, iii. 66; 'the — of the Church' ii. 307; to 'forsake the —' iii. 22: Hooper's doctrine of the — ii. 271–2
- the Queen doth not challenge 'power of — of divine offices in the Church' iii. 26
- none are 'to minister the Sacraments' or preach unless they be 'lawfully called and authorized' ii. 245, 'lawfully called and sent' 271, cf. 307 (appointed); *absque externa et legitima vocatione non licet cuiquam sese ingerere in aliquod ministerium ecclesiasticum vel sæculare* iii. 66; none is to 'presume to exercise any kind of — in the Church of God' without imposition of hands and ordinary (lawful) authority iii. 82, 302, 374; *see* curate, lay, orders, priest
- minor canons: at St Paul's ii. 374, iii. 116, are not to minister elsewhere or spend the night in the city 375, to confess frequently 376; at Canterbury iii. 236, 238, 357, 361; at Carlisle iii. 338, six 'suspected of papistry' are to read publicly the Declaration of principal articles of religion 339, four have parochial cures 339; *see* petition canon
- Minorities, the late ii. 351
- minstrels iii. 291
- miracles: not to extol — for lucre ii. 5, 115, iii. 9; '(table) monument of —' ii. 67, 68, 178, iii. 2, 6, 16, 21; feigned — ii. 178, 240, 266, iii. 2, 6, 16, 21
- missal ii. 344, 365, 368, 379; *see* Mass
- mitre: the price of the — iii. 144
- monasteries, visitations of ii. 12f, 30f
- monkery: 'a kind of —' ii. 161
- month-ends ii. 301; month minds iii. 286; *see* exequies, dead
- monuments: 'such as have destroyed any — within their church which were not — of superstition' are to be presented iii. 335; *see* superstition, miracles
- More, Sir Thomas ii. 124; quoted 6 n, 38 n
- Moreton, William, Esquire ii. 156, 175
- Morning Prayer: the — and the Communion ii. 286 (cf. the Morning Prayers, the Evening Prayers, appointed etc. 286); 'the —' at 7.45 a.m. iii. 42, 43, *preces matutinae* at 5 iii. 57, *horæ matutinae* 182 (184); bedesmen are to frequent 'the — and the rest of the

Index

Morning Prayer (continued):

daily service' iii. 150; before — be ended iii. 213, be done 334;
'Morning and Evening Prayer' are to be said on Holy days and
chiefly on Sundays iii. 266, 288 (and other Divine Service), 299;
no pause to be made between 'the —, Litany, and Communion'
286; *see* Mattins, Service

morris (morrice) dancers iii. 271, 291

Morton, Nicolas, a papist, iii. 265 n

muniments: the dates and terms of leases etc. are not to be altered
ii. 31; —, indentures, evidences, etc. to be kept in a chest with
2 keys at least ii. 31-2, under three keys 201, 'safely' 395; at
St Paul's *in loco tuto sub salva custodia* 380, 381, i.e. in the inmost
vestry under three keys iii. 117-8 where the archdeacons are to lay a
book of their procurations and synodals, and all dignities their
terriers and rentals; at Sarum — and specialties are to be kept under
lock and key 124-5, 203; cf. *statuta de conservandis cartis* etc. 368; in
public custody not private (New College) 191-2, restored to the
accustomed place (Canterbury) 231, laid up in the arary (Windsor
245, kept in the muniment house under 3 keys (Winchester) 322
—, rentals, etc. are to be copied in a fair ledger of parchment ii. 93,
in commentarium 201, in a *liber peculiaris cum repertorio sive indice*
380, 381, cf. iii. 203, 218; no document to be taken out of the
treasury, etc. *absque fidejussore aut pignore* ii. 381, being entered in
a paper book iii. 118, 322, 351; showing — at assizes iii. 369; *see*
chest, counterpanes, evidences, register

Musculus on St Matthew ii. 319; his Commonplaces iii. 301

music, teacher of ii. 227, schoolmaster of ii. 260, 261, iii. 44-5; chil-
dren learning — iii. 45; the Queen wishes to maintain 'the laudable
science of —' iii. 23; *see* organs, schoolmaster, singing

Mylls, John, prebendary of Canterbury iii. 51, 53

Mylner, Robert (Windsor) ii. 163 n

Myrc, John ii. 303 n

'mystery' = *ministerium* (trade) ii. 8; 'laical trade or mistery' iii.
375

NAVIS, the—*ecclesiae* is open to all at all times ii. 413; generally
body of the church, *which see*

'ne' for 'nor' iii. 14, 138, 139

necromancy iii. 85, 214, 270

Nevinson, Dr Christopher ii. 132, 133, 134

Dr S ephen, prebendary of Canterbury, iii. 78, 217, 234,
365 (Newinson)

Index

- New College, Oxford(= 'Oxford College' iii. 329, 330): Horne's visitation of iii. 131, and Injunctions for — 182-3, 187-92; those expelled from — for papistry are not to frequent the table of the bursars 182-3, the warden, subwarden or any private chamber 191, nor to be received at Winchester College 329-30, information of them to be given to the authorities of Winchester 183, 191; none to go from Winchester to — but such as can say Dr Nowell's Catechism and subscribe the 39 Articles, 328; *see* Winchester
- Newbald, South and North, prebendary of, ii. 312, 313, iii. 353, 354
- Newbery, Rafe, printer, London iii. 370
- Nicene Creed, the iii. 65; *see* Creed
- Nicholas, St iii. 92, 106; St Nicholas' Church, Rochester iii. 332
- Nicholas Hall, Cambridge, St ii. 206
- Nicolson, Bp, his *Letters, etc.* iii. 338
- night watches: in churches forbidden ii. 57; — or drinkings at deaths ii. 63; *see* wakes
- services: deans, prebendaries and other ministers of cathedrals 'shall surcease from singing of Divine Service in the night time' ii. 138
- Nodell, William (Sarum) iii. 369 (= Nowell *ibid.*)
- nona (hora)* i.e. midday ii. 417
- Norwich, Diocese of ii. 131, 133, notorious for simony iii. 212 n; Injunctions, etc. for — iii. 97-107, 207-14 (Parkhurst), 197-200 (Parker)
- Cathedral iii. 193, Royal commission and Reformanda for iii. 217-8, Parkhurst's Injunction for — 316-7
- City of iii. 97, hospital in — 103
- Nottingham, Archdeacon of ii. 313, iii. 294, 352-4
- Nowell, Dr Alexander iii. 78, Dean of St Paul's, his Catechism 160 n, 322, 327, 328
- Nunc dimittis* ii. 419

OATH: 'the oath touching the primacy' iii. 325, the oath of supremacy iii. 328; *see* King

the corporal — of warden, fellows and scholars to observe the Visitor's Injunctions ii. 80 (All Souls); of warden and fellows to the statutes and ordinances of the founder iii. 133, 324-5 (Winchester)

the corporal — of (dean and) prebendaries (and all ministers) of cathedrals to observe the statutes or Injunctions ii. 250, ii. 34, 236, 247-8; canons take an — to observe particular injunctions or statutes, e.g. about leases iii. 118, 247, dilapidations 128, not letting

Index

oath (continued):

- their houses to laymen 348, against obtaining dispensations, etc. 358; officers newly elected swear to exercise their office to the profit of the church ii. 395-6, to be faithful and obedient to the Dean and Chapter iii. 317; peticanons and other officers give their —s of obedience iii. 230; the corporal — of vicars choral at Ripon ii. 29
- the — of a midwife ii. 58 n; of stipendiary priests to their parsons or vicars ii. 339; of archdeacons to their Ordinary 341; of the eight, six or four honest men chosen to keep order in the church iii. 168; churchwardens come to the bishop to take their —s iii. 161
- ‘The tenour etc. of the oath given by the Bishop of London to the inquisitors’ etc. ii. 358; ministered to churchwardens and sworn-men iii. 172-3, 313-4, 302, cf. 298
- obedience to civil magistrates ii. 275; to the King, *see* King; to the bishop *in virtute (sanctae) obedientiae* iii. 381, 382, 384, 414
- obits ii. 161, 170, 219, iii. 17, 84, 269; *see* dead (the)
- oblations: paid ii. 348, 388, 352 (accustomed duties and offerings)
- oblations (of a benefice) ii. 358, iii. 7
- obsonator* ii. 201, iii. 182, 184, 187, 190, 239 (*seu provisor*), 363 (*opsonator*)
- ‘occupy,’ to, = to use, practise ii. 153, 293, 338
- octaves: ii. 150, cf. *septimanae festorum Nativitatis et Circumcisionis Domini, Paschae ac Pentecostes* iii. 365
- offering days ii. 300; ‘offering’ at Communion time ii. 216; *in conspectu offerentium* iii. 116
- offertory, *offertorium* ii. 419: after the — ii. 161, 237; the prayers ‘until the —’ 234, 263; ‘whilst the — is sung’ the clergy offer to the poor box ii. 216, after the — the minister shall monish the communicants to remember the poor 244, ‘exhort the people to remember the poor after the homily when they read the sentences’ iii. 87, 101; the collection for the poor is to be after the reading of the Gospel at St Paul’s iii. 116
- office, divine: ‘an ordinal to say or solemnize —’ ii. 344, 365; *divinis officiis interesse* ii. 71, 101, *celebrare* 374, *divinum officium . . . observatur* 385, how to celebrate *officia divina; et fiat differentia inter solemne officium et feriatum* 418, 420, iii. 368 *dum divina officia peragantur*; *see* Service
- official ii. 103, 339, 364, iii. 199, 271, 272, 282, 295: ‘officials’ at Carlisle iii. 338; *see* archdeacon
- oil; *see* chrism, holy oil
- oppidane (at Winchester) iii. 328

Index

opus operatum ii. 273

Ora pro nobis ii. 42

Orator, the Public (Cambridge) ii. 206

oratory ii. 182, iii. 6, 374

Order of Communion, The ii. 297 n, 298 n

Order, the (of the Garter) iii. 249, 251

order, *see* authority, religion

Orders (Holy), ordination: letters of orders to be shown before admission to any cure ii. 47, etc.; *see* curate, letters

‘such as is within holy — as subdeacon, deacon, or priest’ ii. 91, cf. 169 ministers ‘being above the degree of acolyte’; *infra ordines sacros* 400; as ‘many as be entered into —’ iii. 97 (=‘priests and deacons’ 88); whether your parson ‘be within — or no’ iii. 223; ‘any lay or temporal man not being within —’ 264, 310

the bishop ‘shall not give — to persons not being learned in holy Scripture, neither deny them that be learned’ ii. 131–2

ministers must be lawfully called, authorized and sent ii. 245, 271, 307; have imposition of hands and lawful authority iii. 82, 302, 374; *see* ministry

the Edwardine ordinal ii. 322, 326 n; to those who were thereby ‘promoted to any orders,’ as being ‘not ordered in very deed,’ the bishop ‘may supply that thing which wanted in them before’ 328; the ‘schismatically ordained’ must be reconciled or admitted by the Ordinary 337; *presbiteri* are to show their letters of orders 386; cf. *rite et recte ordinatum* 416; ‘whether anyone that took orders in K. Edward’s days . . . were ordered again in Q. Mary’s days’ iii. 88, 102

‘many have been made priests being children and otherwise utterly unlearned’ iii. 21–2, cf. 177; ministers being not learned in Latin and of a good character are to be ‘tolerated in the office of deacons and after a good time of experience (to be admitted) to the order of priesthood,’ those skilled in Latin are to have a good examination in the articles of the faith, etc. iii. 62–3, 71; against the day of ordering, open (p)recognitions are to be given to all men to except against such as are not worthy 63, 71, 177; none are to sue for orders but within their own diocese (by the testimony of the Ordinary) except such as be decreed at the Universities 63, 71–2, 177, 374 (unless they have letters dimissory); the canonical impediments to be still observed 63, 72 (most of), 374 (any homicide or felon, any notoriously infamous and disabled by the ecclesiastical laws); for letters of orders and regulations about admissions to cures *see* curate, letters

Index

Orders (continued):

whether any preach not being ordained iii. 90, 103; read public service 'being neither minister nor deacon' 225, 'not being ordered at the least for a deacon or licensed by the Ordinary' 257, 282, 'your parish clerk or any other not being minister or deacon' 371, 'any lay persons,' without being licensed upon some urgent cause 374; do such solemnize matrimony 257, 282, 374, administer the sacrament of Baptism 257, 282, minister any sacrament 371, 374, deliver the Lord's cup 257, 282, 371, read the homily 373; *see* lay whether any 'once ordained priest or minister' doth not continue in their calling iii. 375; *see* priest

'such priests as was made by the Romish order' have to read in the pulpit their confession of faith and the Articles iii. 336

ordinal ii. 344, 365 (*see* office); — of Sarum ii. 95

Ordinary, the (*see* Bishop): Abp Parker *ordinarius legitime et rite constitutus* of Christ Church, Canterbury iii. 356

His exercise of jurisdiction: his chancellor, official etc. iii. 199, his 'registers' iii. 110; synods and visitations iii. 14; he sees that the Royal Injunctions are put in execution ii. 130, iii. 29, 44, 47, 200; Queen Mary's articles are sent unto — ii. 324; the archdeacon takes oath to him ii. 341; [rural] deans report to — ii. 403-4, iii. 385; he is to reform lack and default in parsons and curates ii. 122, iii. 13, but to shew them reasonable favour in their suits for tithes iii. 64; gives authority for administering wills ii. 390, 425, iii. 383; appoints legacies iii. 84, 269; offenders, evil doers etc. to be detected, denounced or presented to the — ii. 56, 112 (persons presented 'whom — hath not corrected'), 364, 404, 405, 407, iii. 4, 11, 22, 24, 169, 173, 209, 276, 277, 280, 285, 287, 290-3, 385, *see* detect, present; churchwardens to declare to — those who will not pay their fines for not coming to church iii. 61, 70, 160-1, 178, cf. 168; the Ordinaries are to exhibit their books, shewing the causes why any person was imprisoned or put to death for religion iii. 22; — censures prebendaries and fellows who fail in their preaching duty iii. 135, 319, 326, punishes preachers of matter derogatory to the religion received 173, and unmarried women who have been gotten with child iii. 261, 278, 308, 322

His relation to the clergy: he licenses religious men to have cure or service in churches ii. 21, 66; licenses to preach ii. 54, 89, 90, iii. 99, to expound the Scriptures iii. 258, 278, 305; (examines and) admits to cures ii. 87, 337, iii. 22, 63, 72, 96, 177, 223, 225, 257, 279, 298, 301, *see* curate; letters of testimonial from — are required by clergy coming from another diocese ii. 362-3, iii. 63, 208, 279, *see*

Index

letters; examines his clergy in the Scriptures ii. 123, 402, iii. 14, examines canons, vicars, peticanons iii. 32, 138, cf. 321; his license is required for the farming of a benefice ii. 337-8, iii. 96, his approval for the absence of parsons from their living iii. 60, 70; he monishes ministers to go in apparel agreeable iii. 60-1, 70; is to foresee all simoniacal covenants iii. 64, 73, 178; he supervises Readers iii. 67, examines them, fixes their wages, removes 72, 95, and admits them 335; enjoins abstinence of mechanical sciences upon the clergy iii. 72, 95; commands deprived priests and chaplains to minister 'in this great necessity' iii. 96; can give a special license to serve two cures iii. 297, 301, 257-8; priests made by the Romish order make a confession before him iii. 336; he calls home beneficed men studying at the universities once a year to be examined iii. 379

His general supervision of the Church: widow(er)s seeking to be married must have a testimonial under the Ordinary's seal of the decease of their husbands (wives) ii. 84-5, cf. iii. 208; he dispenses from banns-asking iii. 93, 107; he licenses midwives ii. 356 cf. 58 n; examines and licenses schoolmasters ii. 372, 389, 425, iii. 21, 91, 105; a copy of the inventory of church goods is given to him ii. 407, iii. 322; he appoints three or four discreet men to see that the parishioners duly resort to their church iii. 22; licenses books iii. 24; the lets or stays of filling up the places of imagery are to be declared to him iii. 100; he may not enjoin parishes to buy books which are not appointed by public authority iii. 110, he names books for the cathedral library 137; copies of the parish registers are to be brought to him iii (110), 262, 279, 302, 310; he decides where Common Prayer is to be said iii. 174; his Injunctions are to be read once a quarter in the pulpit iii. 225; he can license laymen to say Common Prayer iii. 257, 282, 371, 374, common service cannot be said in a private house without his special license 279; his consent is required for the alienation of bells or church goods 283; no music is to be used but such as is allowed by public authority or — iii. 317

his seal — among the above references *passim*

organs; ii. 96 ('the organs'), 225; fees for playing upon — 258; playing on the — put down ii. 200 (*quae vocant organa prorsus tollantur*), 235 and note, 258, 320 (either at the Morning Prayer the Communion or at Evening Prayer, York) iii. 330 (at Winchester College); whether — be used in Common Prayer or ministration of the Communion otherwise than is appointed by the B.C.P. and Injunctions iii. 304; the master of the choristers keeps the — ii. 96, 320; teaches choristers playing on the — iii. 230; the stipend

Index

organs (continued):

for the organ player at Winchester College to go to other uses iii. 330-1; *see* music, singing

Oriel College, Injunctions for ii. 99-102

Ormanet, an Italian priest, ii. 415

ornaments: the — of the church ii. 339, 'necessary — and books for the church' iii. 77, 384; articles concerning — ii. 342-7; — to be provided ii. 378-9, 387, 397, 424, iii. 205, 206; the archdeacon to see about this ii. 339, iii. 384; to be inventoried ii. 366, 407, iii. 117; cf. iii. 242-3; lists of — ii. 344-5, 365-6, cf. 417 *omnia ad sacrificia necessaria*; lists of all things requisite and necessary for Common Prayer and the administration of the Sacraments iii. 81, 157, (210), 221-2, 254, 283-4, 303, 340, 371, 381

Osbaldwick, the prebendary of ii. 312

Osmund, St. the founder of Sarum iii. 126, 129; his statutes 121 n, 129; *see* statutes

Oxford University: visitation of — ii. 197, 228; readers at iii. 96
visitations of Oxford Colleges iii. 131, 181; election to Oxford iii. 325, to 'Oxford College' 329, 330 *see* New College; *see* All Souls, Corpus, Merton, Magdalen, Oriel

PALE, the (at Winchester) iii. 136

pall: 'being no hearsecloth or — for burials' iii. 371

Palm Sunday: making crosses of wood on — ii. 110, 126 ('in time of reading of the Passion'); palms, hallowed or carried, on — 183, 184 n, 185 n, 195, 239, 244, 265, 277, 297, 328 n, 349, 362, 406

Palmer, Mr, Chancellor of York iii. 350

Palmer, Richard (Windsor) ii. 163 n

papist, *see* Pope

Paradise, the (at Winchester) — not to be occupied with horses iii. 136

Paraphrases, the clergy to have ii. 307 etc.; *see* Erasmus

Parce nobis Domine, ii. 42

pardons ii. 127, 182, 269, 284, 296, iii. 3, 17; prayers with — ii. 109, 181; burying — with the dead ii. 304; defenders of Romish — iii. 393
pardon bell ii. 60 (*see* Ave)

parish (church): the parishioners are to attend Divine Service in their own — ii. 366, 367, and not to resort to other, except for some extraordinary sermon iii. 20, ii. 288 n, *see* Service; neglecting their — iii. 84, 91, 93, 104, 106, 380, and resorting to other churches ii. 292, iii. 163, 'in contempt of' their own ii. 188, iii. 5, 267, 372; to confess to their own curate, *see* confession; to receive the

Index

- H. Communion in their own — iii. 226, 287, *see* Communion; the parson is not to admit any of another parish without the license of his minister iii. 90, 103, 306-7; the same applies to cathedrals (Canterbury) ii. 246, 252; reserving children from baptism in their own — iii. 372; marrying out of their own — ii. 292, iii. 86, 89, 103, 271, 292, 302, 313, 382, no parson of exempt churches is to marry any 'not being of his parish' without sufficient testimony etc. iii. 110; parsons not to preach out of their own — without a license iii. 90, 103
- Parker, Matthew, Archbishop of Canterbury: his style *see* Canterbury, his signature iii. 80, 96, 144; his notes and corrections ii. 140, iii. 59; — to Cecil iii. 27 n, to Grindal 173 n, to Lady Bacon 212 n, 256 n; he signs the Statutes, etc. for Cambridge University 54; sets forth a Table of prohibited degrees 72 n, *see* Table; his dispute with the Master of Faculties 85 n; his 'Order for serving cures now destitute' and 'Letter for Information about the clergy' 141 n; he is to provide a Kalendar 157 n; his oath administered to a midwife ii. 58 n
- his visitations—metropolitical iii. 74, 78, 81, 94, 193, 197, 207, 355, 366; of Canterbury Cathedral 233, 236, 355, 356, 365; of Merton College 119, 121 n, 195
- his Articles and Injunctions for Cathedrals in Canterbury province iii. 74-7, 193-4; Canterbury Cathedral 78-80, 233-40, 355-65; Ely Cathedral 143-4; for dioceses of the province of Canterbury 81-6, 140-2, Canterbury diocese 215-6, 366; Norwich diocese 197-200, Winchester diocese 374-85; for Merton College 119-21, 195-6
- Parker, Thomas, Mayor of Norwich iii. 217
- Parkhurst, John, Bishop of Norwich: his visitations iii. 87, 97, 207, cf. 217; prohibited from visiting 197; his Injunctions (and Interrogatories) for Norwich diocese iii. 97-107, 207-14, for Norwich Cathedral 316-7
- Parliament: the Holy Communion is to be ministered after such form etc. 'as it is set forth by the common authority of the Queen's Majesty and the —' iii. 4, the true use of H. C. 'as it is ordered and established by the authority of — for the confirmation of the Book of C. P.' 135; the marriage of the clergy was made lawful by Act of — iii. 18; the religion now set forth by Act of — 32; the Book of C. P. set forth by authority of Act of — iii. 219, cf. 370, 377, *see* Acts of Parliament, law
- 'the King's Majesty's Act of —' ii. 289 (against unlawful assemblies)
- 'parochians' ii. 50, 56

Index

- ‘ parse their lessons,’ to ii. 252
- parson ii. 2 n and *passim*; parsonage ii. 62, iii. 82, 89, 210, 225, 263, 280, 341
- partition ii. 285, iii. 109, 240, 381
- paschal (i.e. — candle) ii. 184, 195, 239, 244, 185 n; a candlestick for the — taper 345, 366
- Pater (Noster), The: a sacramental ii. 8 n; ‘ the Lord’s Prayer, called the — ’ 282, 291; the — at the beginning of service was said ‘ with a small and still voice ’ 299; the — and *Ave* to be said after the bidding prayer 371, at the beginning and end of Divine Service 418, 420; all to stand *ad — in lectionibus* 419; not to trust ‘ in a certain number of —s ’ iii. 76; *see* (the) Lord’s Prayer; none is to receive the Sacrament of the altar until ‘ openly to the Church he do recite in English the *Pater* ’ ii. 17
- the Pater Noster and Creed*—are to be taught to the people by rote, sentence by sentence, on Sundays and Holy days ii. 35; to be recited in Lent confessions and to be known before receiving the blessed Sacrament of the altar ii. 37
- the Pater Noster, Ave and Creed*—are to be declared every Sunday at High Mass time ii. 20; and none to receive the Sacrament until he have recited them in English without book 21; lay people ought to be able to say them ii. 347
- the Pater Noster, (Ave), Creed and Ten Commandments*: the curate is to declare — in English on Sundays and Holy days in the pulpit in service time (in order to teach the people, reciting one clause or article one day, another another until they know them) ii. 7 (in their sermons), 17, 36, 45 (with the *Ave*), 61 (*Ave*), 105–6, 116 and 178 (every Holy day when they have no sermon), 233 and 263 (every Holy day), 402 (every Holy day when there is a sermon, with *Ave*), iii. 10, *see infra*; they are to be taught to children (and others) ii. 21, 56, 63, 105–6; parents and governors are to be charged to teach them to their children, servants (and scholars) ii, 7, 48–9, 116, 402 (with *Ave*), iii. 10, cf. ii. 291; schoolmasters to teach their scholars — (with *Ave*) ii. 372; four times a year the whole parish are to make open confession of — in church ii. 283; they are to be the subject of examination in the Lent confessions ii. 37, 45, 56, 106, 119, 178; and none is to receive the Sacrament of the altar until he can rehearse them ii. 37, 45, 56, 61, 66, 107, 119, 179–80, 237, 265; public rehearsal of them by the people in church before the Communion 282; they are also to be said ‘ in secret ’ as well as declared ii. 17; books containing — ii. 7, 46; examination of the clergy of the diocese of Gloucester in — ii. 308

Index

- the Lord's Prayer, the Creed and the Ten Commandments*: the curate immediately after the Gospel is to recite in the pulpit — in English every Holy day when there is no sermon iii. 2, 10 (*Pater Noster*), 258, 278, 305; the curate is to instruct the youth of the parish for (half an) hour before Evensong every Holy day and on certain Sundays in — and also the Catechism iii. 22, 87-8, 101, 220, 224 (and to read out of the pulpit), 258, 275-6, 296-7, 305, cf. 83, *see* Catechism; none is to be admitted to Communion (receive the Sacrament) before he can say (perfectly by heart) — in English iii. 3, 156, 161, 259 (being above 20 years of age), 276 (above 24), 297 (above 20), 306 (above 20), 372 (elderly persons), 378; the parson is not to marry young folks who cannot say — iii. 98, 100
- Pates, Richard, Bishop of Worcester ii. 392; his Injunctions for Hereford Cathedral 392-6
- Richard, *juris consultus* iii. 44, 46 (Pate), 47
- patron: 'articles concerning original —s of benefices and other that have advowsons of the said benefices' ii. 357-8; whether the — has practised any simoniacal covenant, to have the benefice in farm, or the mansion house, or a pension or to have his tithes free, etc. ii. 357, iii. 95, 212, 224, 263, 310, 383; suffers the benefice to abide vacant ii. 357, iii. 83, 102, 264, 310, and takes the tithes for himself in the vacation iii. 83, 102, 212, 264, 310, 383, cf. ii. 358; who is the — of vacant benefices ii. 358, iii. 7, 83, 102, 223, 264, 210, who takes the tithes, oblations, etc. in the vacancy ii. 358, iii. 7, 264, 310, 378; has the — pulled down any church, chapel, or spoiled it of its ornaments ii. 358 iii. 383
- Paul's Cathedral, St: Ridley in — ii. 230, 241, the high altar pulled down 240 n, 242 n; the choir is enclosed by screens *in magna aede divi Pauli* iii. 413; the obedience of — to the bishop of London (*see* London) ii. 381, 382, 384; visitations of and injunctions, etc. for — ii. 373-83 (Bonner), iii. 115-8 (Grindal)
- Paul's Cross, St: preaching at — ii. 377-8, iii. 116
- 'Powles Churchyard' iii. 110
- pausa* (in saying the psalms) iii. 375, 418
- Pavada, John (Smart), Bishop of ii. 30-2
- pax, the: declared ii. 172, 343, 362; kissing of — 368; 'paxes' iii. 255, 285
- Pead, Eleanor, midwife ii. 58 n
- peculiars ii. 251; peculiar judges and their — iii. 385, *see* exempt; peculiar jurisdiction of prebendaries of York ii. 156-7, iii. 349
- 'pecuniary man' ii. 104; *pecuniareum* iii. 56
- Pelagians, incorrigible iii. 61

Index

- ‘pelfry’ ii. 59
- penance: commutation of — ii. 104, redemption of — (fees for the) iii. 200, 272, 384; notorious sinners are not to be admitted to Communion without just — done iii. 82, 259, 276, 297, 306; unmarried women are not to be churched without doing some — for their fault iii. 261, 278, 318, 332; harbourers of unmarried women with child, carrying them away ‘before they do any —’ 270, 292, 313; ‘how many offenders . . . have been put to open —’ or winked at? iii. 272
- Pendilton, H. ii. 361 n
- penitentiary, the (at St Paul’s) ii. 376
- pensions: assignations of — ii. 104; given to chantry priests, peticanons, Epistoler and Gospeller at Windsor ii. 226; — paid by the archdeacons to the Ordinary ii. 341, by rural deans and sumners for their office iii. 272; exacted by patrons ii. 357, iii. 95, 263; suit to the Queen for ‘reformation of — imposed’ iii. 63
- Pentecost iii. 62 n, 347, 365, 412; Whitsunday ii. 219, 283, iii. 339
- perambulation of parishes, the; *see* Rogation Days
- perditions ii. 143, 170, 218, iii. 41, 79, 153, 154, 230; *see* fines
- ‘pernoctacioun (non-)’ iii. 249
- Peter Bailiff, the (York) ii. 321
- Peter’s Port, Guernsey, the parish of St iii. 219
- peticanons (often ‘petitcanon’ at Windsor, Hereford, Winchester, ‘petty canon’ Canterbury ii. 247–52, Carlisle iii. 147, Norwich 316),¹ members of the staff of cathedral and collegiate churches, in priest’s orders, often called simply the ‘priests’ (Rochester, Windsor), originally ‘vicars’ (*see* Windsor) i.e. of the canons, which title remained at York and Sarum; at St Paul’s called ‘minor canons,’ which title obtained later at Canterbury and Carlisle; *see* minor canon, priest, vicar, and cf. the following table
- Ripon: vicars choral ii. 28–9
- Rochester: peticanons and clerks (= ‘singing men in the choir’) ii. 92, generally ‘priests and clerks’ 95, 96, 97; peticanons (and clerks) iii. 148–9, 151, 153
- Injunctions for Cathedrals 1547: ‘peticanons, vicars and all other ministers’ ii. 135
- Articles for Cathedrals 1560: ‘vicars, peticanons, deacons, conducts, singing men’ iii. 75
- Canterbury: peticanons and vicars ii. 142–4, petty canon 248–250, and vicar 252, petty canonship 247; peticanons and singing men

¹ But the original spelling has not always been kept.

Index

iii. 78; peticanons, vicars choral and singing men 234, 233; *canonici minores, vicarii chorales (et cantores)* 236, 238, 361-4

York: 'vicars choral and all other ministers' ii. 153, iii. 347-8, 351; vicars and deacons ii. 311, 317; there are to be as many vicars as the land of the House called the Bederne will sustain, each receiving £10 a year, and singing men are to be provided to make out the number of twenty ii. 316, with 12 choristers 320

Windsor: 'peticanons, chantry priests, vicars, clerks and other ministers' ii. 159, 160, 'petitcanon and clerk' 217, 220, 'petitcanons or deacons' 222, 'priests or clerks' 227, 'petitcanons, vicars and clerks' 260; instead of the old 'vicars,' there are to be 12 priests 'which shall be called petitcanons' and receive £13 6s. 8d. per ann. and '15 clerks laymen' who shall receive £10 162, 'the vicars which now are called petitcanons' 165; in 1550 the number is to be 4 'petitcanons or singing men' and 20 clerks 223, with 10 choristers 224

Lincoln: 'peticanons, vicars' ii. 166, 'vicar, chantry priest and other ministers' 169, *vicarii* 400; cf. 'the old vicars' 168, 170, 'poor clerks' 167, 170

St Paul's: *minores canonici* ii. 374, 376, 377, *minores canonici vicarii chorales et alii ministri, minores canonici et ceteri presbyteri inferioris gradus ac vicarii chorales* 375; *minores canonici et alii presbyteri* 376; *m. c. et (minores) vicarii* iii. 116

Hereford: peticanons and vicars ii. 392 (petitcanon), 394, 396; 'peticanon or vicar choral' iii. 48

Sarum: 'the vicars and all other ministers' iii. 30, 172, 'vicar' *passim*: 'lay vicar or other vicar' 33, *vicarii chorales* 202, 206; the Vicars' Statutes to be read once a year 124; the lay vicar receives £8 13s. 4d. a year 33

Wells: peticanons iii. 36, 'with the vicars' 37

Exeter: 'vicars, curates, peticanons and singing men' iii. 40, 43, 'peticanons and lay vicars' 40; 'vicars and singing men' 41, 42

Worcester: 'peticanons and other ministers temporal' ii. 44, peticanons 230

Winchester: petit canons iii. 138, 'petit canon, clerks' 139, 'petit canons, ministers, almsmen' 318, 321, 'petit canons, singing men, vergers,' etc. 321, *see* minister

Carlisle: 'petty canons' iii. 147, 'minor canons' 338-9 (six suspected of papistry have to read the Declaration).

Norwich: 'petty canons' iii. 316

no minister is to be admitted to sing (in Ripon choir) without exam-

Index

peticanons (continued):

ination and approbation of the chaunter ii. 29; the dean appoints to the room of peticanons and clerks ii. 92, but they are first examined and approved by the singing men ii. 92, presented by the chanter and other of the choir iii. 40

— 'shall be personally present every day in their stalls within the choir having on their surplices' at Divine Service ii. 95, 'shall daily be present at' Mattins, Procession, Communion and Evensong 217, 'continue in the choir from the beginning to the end' 163, 217, 'from the first word to the last' 260, cf. 375, 394; 'shall be present in the choir in their habits' daily at (6), 7.45, 9, 10 a.m. iii. 41-3; 'diligently keep their houses for the due saying and singing of service' 147, 'diligently attend upon their daily service' iii. 153-4, cf. 238, 361; — are fined for being late or absent ii. 95, 143, 217, 230, 316-7 ('late to be after the first psalm ended'), iii. 42, 154, 238, 361, licence for absence to be obtained of the dean ii. 142, 217, 375, cf. iii. 230 'absent without licence'; there is to be no talking or jangling in choir ii. 143, 163, 222, 375, 393 or occupying of any book 220, 392, none to wear a short cloak 222; none is to refuse to be appointed chanter and mark those absent or late ii. 97-8, cf. 218; their singing duties ii. 95-7; they read the second lessons and Gospels 222 and the Homily 161, 222; one is 'tabled for the week' iii. 33, 41, who takes the early morning service, etc. iii. 33, 41, 42

they may be absent 10 days a quarter ii. 96, 60 days a year 142; must 'lodge within the house' ii. 143-4, 'the close' iii. 33, and may not go out of the gates after 9, ii. 144, cf. 375; they have a 'common hall' ii. 144, 261, 317, iii. 33, and keep commons together ii. 29, 317, iii. 44-5, 80, 246 (to be revived), 348, except the married ones ii. 222-3, 318, iii. 348 (and those in attendance on the canons residentiary), or else they contribute to commons iii. 33; they are not to go to commons in the town ii. 317, 400

they may hold one benefice with their stall ii. 165, cf. 247, iii. 149, 339 (four minor canons have cures); do they serve other cures? iii. 149, cf. 369

they are to receive the H. Communion once a month ii. 216, 'personally' in their own course 252, every Sunday or other days in the week 317; to confess frequently 376, communicate frequently iii. 116, cf. 148, 233, 338, 347

they are to attend the divinity lecture and be examined ii. 217, 311, 377, iii. 31, 42, 138, 316, 321, 347, 364; canons and vicars unable to study are to resort to the grammar school iii. 31, and be

Index

- examined by the Ordinary 33, cf. 36, 316; to learn chapters of Scripture by heart ii. 317, iii. 138, 348, have a New Test. ii. 318, and read Scripture (or a good book) at ii. 29, after their dinner and supper 317-8, iii. 348
- they are not to allow suspect women to haunt their chambers ii. 144, cf. 220, 377, 392, iii. 41, 45, 77, 138, 321, *see* women; not to haunt taverns, etc. ii. 29, 248, 377, 392, iii. 77, 138, 147, 321, 348, *see* games, taverns
- if they refuse to obey the ordinances made for them, after two monitions they are to be expelled ii. 97; they are to be obedient to the dean and prebendaries (ii. 247), iii. (75), 202, 229, cf. iii. 80, to take an oath of obedience when admitted iii. 230, 317; and are present at the monthly or quarterly reading of Injunctions ii. 396, iii. 139, 322
- on admission they take a corporal oath to observe the statutes ii. 250, iii. 247-8, read the Declaration of Unity in Religion iii. 151, 154, 317, cf. 339, and subscribe to the Articles (153), 317, cf. 32, and take the oath of supremacy 247
- their obits ii. 219, fees 221, pensions 226, cf. 257; stipend diminished iii. 124; their stall ii. 165, iii. 48, 122
- 3 peticanons (vicars) have the keys of the library ii. 318-9, iii. 137
- their full number is to be maintained ii. 316, iii. 348, ii. 395, iii. 124, 149, 153; void vicarages are not to go to the canons' dividend ii. 395; profits of a vacant stall go to the use of the other peticanons iii. 48
- Petyt MSS, the iii. 59
- pews in church ii. 285, 284 n, 346 and note, 367, 368; strife about — ii. 352, 368
- Philip, King ii. 335, 370-1
- physicians and surgeons to be 'lawfully authorized' iii. 214
- pictures: — and paintings to be destroyed ii. 126, 178, 189, iii. 2, 6, 16, 21, 90, 104, 344; painted — derogatory to the Blessed Sacrament, etc. ii. 354-5; the place of the high altar is to be painted with texts of Scripture ii. 320; 'certain verses, both wicked and slanderous, painted where Thomas Beckitt was wont to be honoured' iii. 79; paintings of the B. Trinity or the Father iii. 90, 104
- chartae pictae*, *see* games (cards)
- pilgrimages ii. 5-6, 37, 38, 39, 57, 108, 115, 116, 119, 179, 182, iii. 2, 3, 9, 16, 17, 76; monuments of — iii. 6, 21; women being in travail are 'not to make any foolish vow to go in —' ii. 58-9
- Pittes, Mr Arthur, fellow of All Souls ii. 74

Index

- pix (pyx): ii. 240 n; a — with an honest and decent cover ii. 345, 366; the Sacrament is reserved in a — ii. 341, 393, 414, 416; 'pixes' abolished iii. 255, 285; 322; *see* Sacrament (reservation), tabernacle
- plague: in the — time ii. (17-8), 87, 209, 315; special services for — ii. 290
- plainsong ii. 318, 352; to begin in — the hymn *Veni Creator* iii. 42; *see* singing
- planeta* ii. 417; *see* chasuble
- 'playing the fool' in church ii. 349
- plays: to abstain from — on Holy days ii. 51; — not to be in church ii. 88; priests not to haunt — ii. 333; printing of — iii. 24
— against the Prayer book etc. ii. 234, 291 n, 354; *see* ballads
- Plough Monday put down ii. 175
- pluralities: *see* benefices
- Pole, Reginald, Cardinal Legate: ii. 385, 240 n, 330, 364, 370, 409; his synod 388, 401, 407; his metropolitanical visitation 392, 397, 399, 401, 409; visitation of Cambridge University 412, 419; his instructions to the bishops 369 n, 386 n, 387 n; his Constitutions 388 n, 389 n, 390 n, 393 n, 394 n, 397 n, 401 n, 402 n, 404 n, 407 n; his Articles for Canterbury diocese 385-391, 419-23; his Injunctions for Cambridge University 412-8
the late Lord Cardinal iii. 51, 53; 86 n
- poor, the: 'the goods of the Church are called the goods of the poor' ii. 10, 121, iii. 12
non-resident beneficed men (who dispend £20 or above) are to distribute a fortieth of their benefice among — ii. 10, 121, 231, 263, 379-80, 390, iii. 12, 89, 102, 225, 262, 309-10, 370, 378-9, to make due distributions ii. 106, 180; proprietaries to make distributions to — in their appropriate churches ii. 14, 54, 62, 247, 337, iii. 50; whether parsons give a fourth part of their benefice to the — ii. 305 and note; resident parsons to exercise hospitality, *see* hospitality, and relieve the poor ii. 332, iii. 82, 280, cf. ii. 390, 425; chantry priests to keep and perform all such doles to the poor as they are bound to do by their foundation ii. 113
in cathedrals 'all doles and alms to be truly done and made according to . . . their foundations' etc. ii. 135, and not diverted to other uses, at St Paul's 380, Hereford 394 (the common dole be yearly distributed), Sarum ii. 203; and account to be given to the bishop ii. 380, iii. 146, 364 (abp); Carlisle to give £15 a year iii. 146, Worcester £80, to the poor and highways 231; the alms money at Canterbury not fully bestowed according to the statutes by reason of other burdens iii. 49, the amounts spent in Q. Mary's reign

Index

51-2, the dean and each member of the church to contribute so much a quarter and £10 from the common fund 364; slackness and negligence in the distributions at Windsor iii. 242; hospitality to be exercised in relieving poor wayfaring men, especially poor ministers of the Church ii. 136, *see* hospitality; after meals the fragments to be distributed to — ii. 13 (Worcester), 75 (All Souls), cf. 'the Poor,' *pauperes*, at Canterbury iii. 52, 238, 361, the Poor Men at Carlisle 338, *see* almsmen, bedesmen

what was formerly bestowed upon pardons, pilgrimages, trentals, etc. should be given to — ii. 127, iii. 3, 17; the alms formerly distributed after burials to be given *commendationum diebus* ii.

212

fine and forfeits to go to — ii. 94, 148, 317, iii. 135, 242, or poor man's box ii. 121, 214-7, 219, iii. 12, 168; especially the fines for not coming to church iii. 83, 91, 104, 168 (to the box), 266, 280, 289 (to the collectors), 300 (do.), 302, 311 (to the collectors)

a strong chest is to be provided for alms called the poor man's box ii. 126-7, 182, (216), 240, 266, 290, 307, iii. 3, 16, 81, 91, 104, 157, 210, 226, 254, 284, 304, with three keys in the custody of the parson and churchwardens ii. 127, 216 (dean and 2 prebendaries), iii. 16, 254, 284, set near the high altar ii. 127, 182, *ad gradum chori* 216, in a convenient place iii. 3, 91, 104; the contents to be distributed in the presence of the parish or six of them ii. 127, iii. 17, once a month at Windsor 216; moneys from guilds, movable stocks and money left for finding torches, etc. to be put into it ii. 127-8, 187, iii. 4, 17, 91, 104; those who receive at the H. Communion offer into it ii. 216; the parson is to exhort parishioners to give to it (especially when making their wills) ii. 127, 307, iii. 3, 17, 111, 260, 280; on Sundays after the Homily to exhort to remember the box ii. 193, 244, remember the poor iii. 87, 101, collection for the box after the Gospel at St Paul's iii. 116; the churchwardens once a month make a collection in the parish for the box and the clerk registers the donors ii. 172-3, and they make loans out of the box 174; whether the poor box 'be accordingly kept' and accounts given iii. 341, 381, cf. 269-70

the Act of Parliament and decree of the synod for the relief of the poor ii. 407; the collection according to the statute iii. 210, and collectors 216, 228; two collectors to be appointed according to the statute V^o Eliz. to collect weekly and give accounts quarterly 268-9, 290, 300, 311, cf. 289; collection every Sunday 341; those who refuse to contribute to — iii. 90, 104, 211 (poor box), 216, 269, 311 are to be presented 290, 300, cf. ii. 408

Index

poor, the (continued):

quoniam inopum liberis collegia omnia sunt erecta, none is to be fellow who has 10 marks a year ii. 199; the children of — are to be preferred in elections to fellowships and scholarships 210; only poor men's sons are to be admitted scholars of the foundation at Winchester iii. 133, *in electionibus Winton. pauperes preferantur ditioribus* 188; none inheritor to be a partaker of the poor children of the church (Norwich) 317, cf. 230; *see* scholars; and for legacies to poor maidens *see* wills

Pope, the (*see* Rome, bishop of): anti-papal statutes ii. 3 n; Injunctions 'concerning the abolition of the papacy' ii. 44; the name of — put out of church books ii. 109, 181; restored ii. 368-9, 379, 386, 405; prayer for — (Paul IV) 370, 379; reconciliation to — 394; —'s licence to preach 397; heretical opinions *contra auctoritatem sanctissimi domini nostri Pape et obedientiam eiusdem* 397, cf. 426; 'the Pope's Holiness' 392 ('and the see apostolical'), 394, 405, 426 ('and the see of Rome'), 'Christ's general Vicar and supreme Head of the same [catholic] Church in earth' 394; the clergy to preach against the supremacy of — iii. 159; whether any have 'been reconciled unto — or to the Church of Rome' iii. 265

'in the time of papistry and superstition' ii. 287, 292, 302; 'under the Pope' 304; *papisticis matutinis et vespertinis officiis* ii. 200-1; the popish Mass ii. 190, 191-3, 241-2, 274, 276, 277, 296, iii. 98, 155 n; 'popish and superstitious order' ii. 304; superstitious and papistical doctrine ii. 268; popish primers iii. 157, 266, books 210, fantastical inventions 220, purgatory 257, 307, ceremonies, not to be used at baptism 256, 275, or on Rogation Days 264, 291, 309, priests 261, 265, 289, 293, service 311, 332, errors 261 (cf. 191 *infamiam papistice pravitatis*), doctrine 382 (cf. 192 *argutiis sophisticis et papisticis, alicuius papistice opinionis*); turning to the east *more papistico* iii. 189

not to use the convitious words (ii. 149) 'papist or papistical heretic' iii. 23; *schismatici seu papistae* 189, *hereticus papista* 204, 'papists' 266, 312, 342; 'favourers of papistry' iii. 120, 'suspected of papistry' 328, 338, 383, cf. 330; 'monuments of papistry, superstition or idolatry' 311, 332; the maintenance of popery 209, 226, 232; 'book of popery' 226

portasses ii. 369, ii. 22; abolished iii. 166 (portesses), 226 (do.), 255, 285, 311, 332 (portaces)

porter iii. 137, 321, 181, 188, 235

posies—taken out of holy Scripture ii. 289

Index

preach, preaching: 'preaching (the word of God) purely and sincerely' ii. 20, 37, 105, 107, 115, 138, 160, 176, 178, iii. 9; preaching not to be let by ceremonies etc. ii. 13, 17, 56, 136, iii. 47

Preaching in parish churches: ii. 232 n; 'sermons and collations' ii. 4, 6, 'solemn sermon' ii. 47, iii. 223; the curate shall preach or cause to be preached a sermon once a quarter, exhorting to works commended in Scripture instead of works devised by men's fantasies ii. 37, 107, 115, 178 (cf. iii. 9); once a quarter 47, 403, 410; monasteries, prebendaries and proprietaries are to provide sermons in their appropriated churches once a quarter 20, if the benefice is over £20 (one sermon for every £5) 47, 51, 54 (one sermon only if under £10), 62-3; Hooper orders the parsons if licensed to preach every Sunday and festival day, and if not to provide four sermons a quarter ii. 278, 282, 303, 307-8; to diligently occupy themselves in preaching 401; all ecclesiastical persons are to preach in their cures a sermon once a month iii. 9, or by another 59, 69, 87, 99, 101, their 'monthly sermon' 257, 305, 370, 376; are to preach in their own persons (if unable, to read a homily, or cause to be preached) a sermon once a quarter iii. 10, 60, 69, 87, 99, 101, 167 (or else pay 8d in the £ to maintain a preacher), 174, 223, 262 (non-resident), 279, 297, cf. 336-7, their 'quarterly sermon' 211, 257, 305, 341, 370, 375; whether they make the sermons required by the Queen's Injunctions 83, 99, 167; fees paid for the 'omission of quarter sermons' 200, 272; churchwardens are not to admit any persons to preach without first seeing their licenses iii. 198

the preacher 'shall rehearse no sermons made by other men within these two or three hundred years' ii. 88; the manner of the sermon 89; articles of preaching ii. 231-3, iii. 68-9, 172-4; the churchwardens are to admit no (strange) preacher without seeing his license (*infra*) iii. 198; (strange) preachers are not to exact unreasonable rewards for preaching iii. 69, 173-4, 334; they are to subscribe their names in the register 337, cf. 257 n, their names demanded 223, 257, 305; preachers are to be examined for unity of doctrine etc. iii. 68, preachers of matter derogatory to religion received are to be denounced to the Ordinary 173; any not-preaching parson is to learn by heart the Ep. to the Romans iii. 159; readers are not to preach iii. 67, 179 (without special license from the bishop)

Preaching in cathedrals and collegiate churches: (the dean and) prebendaries are to preach a sermon by course every fortnight ii. 93, every Sunday ii. 137-8, 160, 167, 213-4, 312, iii. (132), 134,

Index

preach, preaching (continued):

318-9, 345; the dean is to preach twice a year ii. 138, thrice 213, 312-4 (or four times), four times iii. 338, 352-4, and to supply the remaining Sundays 319; deans, archdeacons, masters of colleges and hospitals, prebendaries are to preach twice a year (in their own or an appropriate church) ii. 125, 181-2, 231; prebendaries to preach in appropriate churches four times a year 214, twice 251-2; the Dean and Chapter of Durham are charged to provide sermons especially in Lent in their appropriate churches ii. 413-4; (dean and) prebendaries are to preach by self or deputy once a year iii. 134, 318, once a quarter 145 (the bishop allowing the deputy), 152, 230, 251 (the quarterly sermon); are fined for not preaching or providing deputy ii. 93, 148, 213, 214, 319, iii. 135, 153, 314, 354; not to preach by deputy ii. 143; to fulfil their preaching obligations (and not be negligent) ii. 148, 246-7, 394, iii. 74, 123, 149, 205, 217, 234; those who go out to preach in an appropriate church are reckoned as resident for two days ii. 165

the whole body of clergy and ministers are to attend the sermons ii. 136, 148, iii. 47, 79, 317, 319; service in parish churches to be done by 9 o'clock that all the people may resort to the cathedral to hear the sermon ii. 133, iii. 97; for the sake of the sermon other service is to be omitted, e.g. Prime and Hours ii. 136, 148, and Lady Mass 148 (cf. 142), iii. 47; the sermon to be between Mattins and Mass ii. 148, in the chapter house ii. 145, 251, 312, 316, iii. 79; the chanter and choristers are to attend and sing psalms iii. 138, 321

the order of preachers at Lincoln ii. 167, at York ii. 312-4, iii. 352-4, at Carlisle iii. 338, to be inviolably observed iii. 345, a copy hung up in the choir 338, 346; regulations at St Paul's iii. 116 (concurrence of festivals)

the bishop (q.v.) preaches four times a year, once in his cathedral ii. 131, four times a year in Carlisle Cathedral iii. 338

Preaching in the universities and colleges: masters of arts to preach in their turn ii. 206; the three sermons *ad clerum* at the beginning of term 207; the preacher must be a deacon at least 209; none to go out of chapel during the sermon 202

fellows of Winchester College to preach in the College quire on Holy days iii. 325-6, the schoolmaster and usher on Election Sunday and Good Friday 327

for special sermons *see* (St) Andrew's Day, commendations, Rogation days; sermon *ad clerum* at the synod iii. 339; sermons at St Paul's Cross ii. 378, iii. 116

Index

- License required for preaching*: none is to preach unless licensed thereto ii. 39, 47, 54, 90 (none under the degree of bishop), 108, 119, 179, 232, 278, 334, 364, 397, 410, iii. 2, 10, 11, 83, 90, 103, 149, 152 (save prebendaries or of the house), 211, 225, 257, 279, 305, 315, 330, 335, 341, 375, 379; licenses are given by the King or Bishop (or Ordinary) ii. 54, 90, King, Archbishop, Bishop ii. 39, 47, 119 (King or Protector), iii. 11; Legate, Abp, Bp ii. 364, Pope, Legate, Bp ii. 397; Ordinary ii. 410, iii. 99; the Royal Visitors iii. 11 (these cease to be in force 60, 68); Archbishop or Bishop of the diocese iii. 207-8, Queen, Archbishop or Bishop 336, 375; licensed preachers are not to be refused or repelled ii. 108, 119, 179, 232, 234, iii. 11, 83, 149, 153, 211, 257, 305; the license is to be shown before preaching iii. 198, 375; licenses called in in the province of Canterbury iii. 173; the only fee for a license to be 4d. 173
- preachers iii. 217; slanderers, contemners of — 212, 343
- Preachers: the (Six) — of Canterbury ii. 143, 144, 251, iii. 357; if unbeneficed, to reside six months ii. 252, always to be three in the diocese of Canterbury 252; the six — to reside four months, preach twenty sermons in the appropriate churches, and sermons in the cathedral in their course iii. 78-9
- the Two, or King Edward's, — at Windsor ii. 216, 217, 221, 223, 260-1, allowed thirteen weeks to ride to churches 161, to preach four sermons on Holy days in chapel and six sermons in appropriate churches 215, cf. 224-5; keep commons if unmarried with the peticanons 222-3; their foundation to go to the divinity lecture iii. 241-2
- the — of the Isle: the clergy of the Channel Islands account to the Dean and — iii. 221
- prebendary: the usual term for the members of cathedral and collegiate chapters, occurring in all the Articles, etc. for cathedrals; the title 'canon' is used also at Windsor (ii. 159, 160, 220, 256, etc.), Lincoln (ii. 170, 400), York (ii. 314-5, 321, iii. 350, 351), Carlisle (iii. 145), Worcester (iii. 230), Canterbury after 1570 (*canonicus* iii. 237, etc., *canonici majores* 236, *canonici prebendarii* 239); and appears to be the common term at St Paul's (*canonicus* ii. 374, etc. iii. 118, *canonici majores* ii. 374, 377, iii. 118), Hereford (ii. 392, 394), Sarum, where there are 47 canons iii. 129, (iii. 30, etc.), Carlisle in 1571 (iii. 338-9, 'canons major' 338); resident prebendaries are distinguished from the others and known as 'the Residentiaries' at York (ii. 311, 315, 318, 319, 321, 346, 352), at St Paul's, *stagarii*, *residentiarii* (ii. 374, 376, 377, 378, 379, 380, *residentiarii* iii. 116, 117, 118), at Lincoln 'canons residentiaries,' 'canon in great resi-

Index

prebendary (continued):

dence' ii. 170, at Windsor 'residentiaries' ii. 214, at Hereford 'canons resident, 'residentiaries' ii. 394, 396, at Sarum 'canons residentiaries' iii. 30, *canonici residentiarii* 128, etc., canons resident iii. 123, 225, 367, at Wells 'canon residentiaries' iii. 37, at Canterbury 'prebendaries residents' iii. 79; *see* canon

The prebendary's prebend, qualifications, etc.: the fees to be paid on admission ii. 256, 257, cf. the cope money paid at St Paul's 379; on admission he takes a corporal oath to observe the statutes, etc. ii. 250, iii. 34, 236, 247-8, with other particular oaths, *see* oath; subscribes to articles of religion ii. 320, iii. 32, 151, 153, 317, reads the Declaration of unity in religion iii. 151, 154, 317; he should be properly qualified according to the nature of his stall iii. 122, e.g. at Worcester a priest and degreed in an university 229-30; refusing to take *sacros ordines stallo suo . . . competentes* iii. 205; at Norwich three prebendaries are neither priests nor preachers 217; holding benefices with a stall ii. 247, iii. 50, 74; the canons of Windsor do not repair to their benefices because of their continual residence for the sake of the dividends iii. 248-51; holding more prebends than one iii. 125; acquiring prebends by simony iii. 205, 369, *see* simony; for the emoluments of a prebendary (ii. 164) *see* corps, dividend, quotidians, residence; a prebend of £20 ii. 138, of £10 iii. 34; the profits of obits etc. is now paid by augmenting the corps of the prebend ii. 218-9

the full number of the — is to be maintained iii. 149, 153, 229
prebendaries are to abstain from familiarity with women, drinking, unlawful games, etc. ii. 376-7, to avoid the company of heretics, suspicious persons, etc. ii. 392, cf. ii. 204-5, *and see* games, taverns, women, suspect; a canon is not to go into town alone ii. 392, and to wear proper apparel 392, 400, iii. 124, 205; the dean and prebendaries are to restore to the church such ornaments as they have taken away ii. 412, iii. 235

The authority and jurisdiction of prebendaries, corporate and individual: the dean and — 'lovingly shall consult and commune together of matters of the house' ii. 92, 93, *see* chapter; every — at home shall be present in the chapter house every Saturday ii. 218 (cf. ii. 374 every day); the prebendaries are to appoint proctors, which ought to be canons of the church (York) ii. 314-5, iii. 351; the prebendaries should be obedient to the dean (ii. 247), iii. 50, 201, (229); they execute injunctions upon the dean iii. 38; controversy between the dean and prebendaries ii. 140-2, iii. 50, 201, 360, 362, *see* dean; controversy between the canons arising out

Index

of certain dividends iii. 238; the canons of Sarum are not to make chapter acts etc. *inconsulto episcopo* iii. 203; canons who violate the foundation statutes of residence, after monition etc., are to be excommunicated (*judicio decani et duorum canonicorum residentiario-rum*) iii. 37-8 (Wells), 129-30 (Sarum), *see* excommunication; they are not to seek for any dispensation of the statutes in their favour (under pain of suspension) iii. 237, 357 (Canterbury)

(*the officers*) the canons residentiary of Sarum collect the rents of the bishopric in the vacancy of the see ii. 128; canons resident are to be personally present at the making up of the accounts of their office ii. 395, officers newly chosen shall take an oath of fidelity, etc. 396, iii. 317, the offices of treasurer, receiver and vicedean shall be supplied yearly and elected by the canons of themselves (Carlisle) iii. 146; officers are to serve in their own persons and be resident iii. 153, and bound by their obligation in a sufficient sum to Mr Dean and the Chapter 153, cf. ii. 27 sureties in the sum of £200 are to be taken from the subtreasurer; cf. the four great dignities at Sarum, Dean, Precentor, Chancellor, Treasurer (*which see*) iii. 126, 128-9, 201

the prebendaries of St Paul's are to repair their manor houses, etc. ii. 376, not to let to farm without the consent of the bishop ii. 382-3, nor for a longer lease than 21 years iii. 118, to give their muniments to the treasurer ii. 380, iii. 118

four prebendaries are to survey the fabric of York iii. 350, cf. iii. 235 the dean and four prebendaries to cause all the houses of the church 'to be bounded and butted,' iii. 127 the dean and the eldest residentiary annually to survey the buildings of the college; the prebendaries are taxed to support the fabric iii. 205

two prebendaries have keys of the poor box ii. 216 (the eldest has the keys of the library and common seal 218), of the muniment house iii. 322, cf. ii. 245; no prebendary to have two keys in his custody at once iii. 146

the prebendaries examine the scholars (and choristers) ii. 144, 227, iii. 138, 239, 361; each scholar is to have a — for his 'tutor' (Canterbury) 362-3; they nominate each a chorister (Windsor) ii. 261; vicars choral attend upon the canon residentiaries (York) iii. 348

The residence, houses, hospitality of prebendaries: for their residence, *see* residence; they are to repair to the church twice a year at least (York) iii. 346, all are to be present at the Whitsuntide Chapter (Sarum) iii. 34; prebendaries studying at the universities are to be called home once a year by the bishop iii. 63, 72, 177; resident

Index

prebendary (continued):

canons are to keep hospitality ii. 248, 394, *see* hospitality, non residents to give a fortieth part of their prebend to the poor (St Paul's) ii. 380; the dean and canons are to dine together at the audit time ii. 221, possessions reserved for the tables of the dean and canons iii. 359; forfeits go 'to the tables of such prebendaries residents as do keep house' iii. 79, 153; cf. the *communia canonicorum* (Sarum) iii. 201

they are to dwell or lodge within the House ii. 143, and not go out after nightfall 144; to enjoy their houses and stables without paying more rent (Windsor) ii. 165, 224-5; their houses to be duly surveyed and repaired ii. 249, if the house be decayed to spend the 1st (? 5th) part of the prebend upon it 394, a prebend of over £10 to provide himself a mansion house, under £10 a lodging within the Close iii. 34, to keep his house in repair iii. 125, 135, 205; regulation concerning the same 127-8; there is to be no selling or changing of houses ii. 252, iii. 135, 320; they are not to let the prebendal houses within the precincts to others who are not canons, unless the canons do not need them (St Paul's) ii. 392-3, nor to let them to lay persons 400, iii. 346; to foresee the inconvenience of having strangers to sojourn with them in their houses iii. 235; suspect women are not to haunt the canons' chambers ii. 220, iii. 45, 79; prebendaries are not to invite women to their houses except noblewomen, their kinswomen, etc. ii. 315; *see* women

Attendance at service and other religious duties: for preaching duties, *see* preach; the dean and every — to read a chapter of the Bible a day ii. 169; *psalmos quotidianos per canonicos ecclesiae dicendos* (St Paul's) ii. 376

the dean and every — at home to be present daily at Mattins or (Procession and) Communion or Evensong from the beginning to the end and fined for absence ii. 217 (any one being in the choir before the end of the first psalm at M. E. or the Psalm at Communion shall be counted present 260); every — resident in York by the space of three days is to come to the Communion on Sundays and Holy days and the Litany at the times appointed ii. 315-6, residentiaries are to be daily present at Divine Service iii. 347-8; every — in or near London is to attend both general processions and processions on Sundays and festivals at St Paul's, Procession and High Mass on each double and principal feast; every *stagiarius* is to attend daily in his habit one canonical hour or the High (*major*) Mass, and on greater festivals the Hours and High Mass ii. 381, they are daily

Index

- to meet at the chapter house and walk thence in order two and two 374-5; the canons are to continue in the choir in the time of Divine Service (Hereford) ii. 394, to repair to the Communion every Sunday and partake (Winchester) iii. 135, 319; cf. ii. 374, iii. (75), 124, 367; they are to wear surplices and grey almuces ii. 168, 400, surplices and (silk) hoods (ii. 216, iii. 78, 151, 154, 175, 348, *see* hoods; none is to sit in the choir, chapter house, or preach without his habit ii. 316, cf. iii. 348, ii. 381, 400; they are not to talk in choir ii. 220, 374, 393, wear any weapon 220, occupy a book 220, 392, or walk about outside the choir 374, iii. 348; *see* peticanon, Service
- the prebendaries are to execute on every Holy day (except the six when the dean executes) and every third Sunday under pain of a fine (Windsor) ii. 219, the canon residentiary if infirm may employ one of the old vicars as deputy to execute at Evensong, Mattins and High Mass ii. 170; every — is to minister the Communion on the first Sunday of the month and all the others receive iii. 37; once a year on some Sunday or solemn feast (Carlisle) 147; on greater festivals in his turn (Canterbury) iii. 238, 361-2; they are expected to receive the Communion every week (York) ii. 317; the *stagiarii* at St Paul's are to provide their chapels with everything requisite for Mass, and the canons and priests are to celebrate Mass at the altars assigned to them and not elsewhere 375, with the dean they are to see that the full observance of services is maintained, viz. the morning Mass, the various Masses, exequies and obits, and the psalms to be recited daily by the canons 376
- a residentiary canon is to be at the early morning service iii. 33-4; the prebendaries are to sit in the chapter house at sermon time ii. 251, to attend the sermon every Sunday iii. 319, cf. iii. 47; a prebendary is to read the divinity lecture, if not a reader is to be appointed ii. 216, the prebendaries are to attend the divinity lecture ii. 217, 377, iii. 115 (St Paul's), 31 (Sarum), 47 (Hereford); at Sarum canons who cannot study by themselves are to resort to the grammar school daily (except in service time) iii. 31
- whether there be any *deminucio divini cultus* through the prebendaries' negligence iii. 206
- precentor, at York iii. 351; *see* chanter
- Preciosa*: at the time of — ii. 27
- Preface—in the Mass ii. 419, 420 (*gratias agamus*)
- Preface to the Prayer Book ii. 242-3 n
- Prerogative, officers of the iii. 53
- the *prerogativa domini episcopi Wintoniensis* is not to be violated in his visitation iii. 183, 190

Index

present, to (*see* detect): 'letters of the word of God, etc.' are to be presented to the King or Council or Justice of the Peace ii. 39, 120, iii. 11 (or Ordinary); preachers of doctrine repugnant to the Injunctions are to be presented to the Visitor ii. 161, of matter contentious, and derogatory to true religion received to the Ordinary or Bishop by the hearers within a month iii. 173, ecclesiastics who serve not the ministry and refuse the oath of supremacy to the Commissioners in causes ecclesiastical 179

presentments are made to the bishop, archdeacon, or ordinary ii. 112, bp, archdeacon, official or commissaries 364, to the (rural) deans ii. 404, 408, iii. 169, generally to the ordinary or his chancellor ii. 405, 408, or to 'the ordinary' (or bishop) simply; deans are to send on presentments monthly to the ordinary or his chancellor ii. 404

offenders and those guilty of notorious crimes are to be —ed at every visitation ii. 87, (112), 364; by churchwardens monthly ii. 408, once a quarter iii. 161, half-yearly iii. 291–2, together with all offenders against the marriage laws, and all favourers of popery, etc.; by clergy to their deans once a quarter iii. 169; parishioners are to detect to their Ordinary all adulterers and fornicators iii. 4

the churchwardens are to — to the Ordinary those who refuse to sing in the choir ii. 405, by whose default the church is unrepaired 407, who refuse to contribute to the poor 408, iii. 290; 'misruled persons' who are disorderly in service iii. 113; those who ring bells on All Saints' Day, etc, and lords of misrule 209; what relics of superstition they cannot come by 285

the curates, etc. to — those who 'are obstinate to' rehearse the Pater Noster, etc. when they are shriven ii. 56 (*cf. infra*); those who have not communicated at Easter or go to other parishes iii. 163, all children of seven who are not confirmed 163; those who keep market on Sunday iii. 169, 288 (by churchwardens); parents, etc. who refuse to send their children to be catechized, and those who cannot or will not recite the Lord's Prayer, Creed, etc. 277, 287 (with the churchwardens); churchwardens who are negligent in making the people come to church 280

persons presented who are not punished ii. 112, iii. 227, 271–2; the churchwardens' oath to — faithfully iii. 272, 313–4; not presenting 'of any private corrupt affection' iii. 268; the churchwardens to — half yearly how the Injunctions are kept iii. 293

presentation (to a benefice) ii. 76, 260; 'presentment' ii. 128, iii. 18

presentment ii. 404, 405, 408, iii. 163; to 'make a true — of the

Index

- number of all the persons which died within your parishes since ' June 24 1558, iii. 6
- president: 'the dean or — of this cathedral church' iii. 43; '— of chapter'; *see* chapter
- President, the — of Magdalen College iii. 184-5
- pricksong ii. 96, 225; *see* singing
- priest (*see* minister, orders): 'priests of the choir,' otherwise petitioners, (*which see*), at Rochester ii. 95, 96, 97, iii. 151, Windsor ii. 161, 162, 217, 218 (one of the —s of the choir shall be chosen chaunter), 219, 220, 227, 261; cathedrals iii. 175; New College iii. 190 (*chori ministri tam presbiteri quam clerici*) used of those in 'the order of priesthood' (iii. 63, 71) ii. 386 (*presbiteri*), iii. 4, 14, 89, 103, 161, 166; 'priest or minister' iii. 82, 156, 157, 260 (and), 264, 310, 'm. or p.' 88, 101, 279; 'priest or parson' iii. 157; 'priest or curate' 161; 'priest and (or) deacon' iii. 88, 102, 317; 'priest or layman' iii. 261; 'your priests, curates, or ministers' iii. 140; 'neither priests nor preachers' iii. 217; 'priest' of the hospital iii. 100; 'priests of the college and city' iii. 138, 321 (of the town parishes); 'many have been made —s being children and utterly unlearned' iii. 21, 'young —s or ministers' to make apt answers to a catechism iii. 61, 70, 177
- whether any 'being once (ordained) priest or minister' doth not now minister, nor frequent C. P. nor communicate iii. 82, 156 (omit 'not minister'), 158 (serve the church), 261, 302, 375, and boasts himself as a layman 141, 302, 375; such persons are to go as laymen till they are reconciled 179; deprived priests are to minister in cures in this great necessity or be excommunicated ii. 96
- does any harbour 'popish priests or runnagate persons' iii. 261, 293 (receivers of vagabond popish —s); resort to popish —s for shrift 265, 289; 'such —s as was made by the Romish order' 336; *see* orders, lay, minister
- primacy: 'oath touching the —' ii. 325, *see* King
- primate: of all England iii. 74 etc.; *see* Canterbury of England iii. 253 etc.; *see* York
- Prime and Hours: the Hours enumerated ii. 95; Mattins, Lauds and Prime ii. 417; attendance at the 'canonical hours' ii. 32 (*horis nocturnis et diurnis*), 381
- to be omitted, that Lady Mass may be sung in pricksong ii. 96, when there is a sermon ii. 130, 136, 148, 182, absolutely and left to private recitation ii. 154; (?) the Lady Hours not to be said in the choir after other service, but privately ii. 169

Index

- primers ii. 7 n, 46 n; 'the King's Primer' ii. 169, is alone to be used whether in Latin or English 112-3, 129, 151, 187, 'except those primers that were set forth by King Henry VIII' 236, 264; 'rubric primers' ii. 277 and Latin primers forbidden ii. 285, 293, iii. 92 (superstitious popish), 157 (popish), 266 (do.), 289 (popish, Latin or English)
- Marshall's Primer ii. 151 n; Grafton's Primer ii. 236 n
- private prayer during the time of Common Prayer ii. 293; cf. 405, *and see* service
- probate (of wills) iii. 383; (ap)probation ii. 156; proved iii. 112, approved 349; *see* wills
- process: the serving of — in time of Divine Service ii. 385
- procession: preaching is not to be let by — ii. 17, 56; in —s it is better to omit *Ora pro nobis* to give time for the good suffrages ii. 42; —s on Holy days with cross, candlesticks and censers ii. 95, 96; 'the — book in English,' and 'none other Litany' than what is contained in it is to be sung in —s, and the Litany is not to be omitted ii. 109, 181, cf. 'the collects of the English —' 177, *see* Litany: all —s to cease 124 iii. 14; the — (=Litany) ii. 215, 217, to be sung on Wednesdays and Fridays 234, 265; all manner of —s restored in Latin ii. 327; 'going on —' ii. 351, 368, 406; one of each house 'shall once a week as upon Sundays duly resort unto general —' ii. 406; a 'general and solemn —' kept on St Andrew's day ii. 394, 404
- s (*tam generales quam particulares*) to be orderly, two and two etc. ii. 374, 419; the canons (of St Paul's) to attend the — daily from the chapter house 374, and general and other —s on festivals etc. 381
- challenging of places in — ii. 124, iii. 14
- processional ii. 344, 365, iii. 255, 285; procession-book ii. 109, 181
- Proclamations, *see* Royal
- Procter, Mr James (Salisbury) iii. 369
- proctors (proxies): of cathedral dignitaries ii. 27, 378, iii. 143, 338, 350; the prebends of York are to appoint each a sufficient proctor, who should be a canon of the church ii. 314-5, iii. 351, or vicar choral, and who shall exhibit the same proxy and discharge all the duties incident to the same prebend 351
- proxies not allowed at Cambridge iii. 56; fees for exhibiting proxies at visitations iii. 386
- of the ecclesiastical courts iii. 386
- at Cambridge (*procuratores*) ii. 205-8, iii. 55

Index

- procurations ii. 340, iii. 118, 200, 272; — which remain unspent are to be distributed to the poor and needy among the clergy iii. 198
- profane: in reading — authors, the warden etc. is to confute by Scripture opinions contrary to the Christian religion ii. 151; '— goods and cattle' ii. 403; *vasa prophana* ii. 412, *prophani heretici* 414; '— authors and works' do not require to be licensed iii. 25; *libri profani* iii. 184
- Professors: Regius — at Cambridge University, *Regius Theologiae lector* ii. 207, iii. 55, *Juris* iii. 55, *Medicinae* ii. 207, iii. 55, 57 (to make *singulis annis unam anatomiam*): *dominae Margaretae lector* ii. 207
- 'professors of the truth' iii. 343
- promptuarium*: women are not admitted into the — at New College iii. 189
- proprietary ii. 14, 20, 54, 62, 122, 180, iii. 3, 10, 13, 208, 281, 284, 379; *see* appropriation
- prostitution ii. 348
- Protector, the Lord ii. 114, 119, 130, (192 n)
- Protestation to be subscribed unto by all Ministers, A iii. 180 n
- Protestations to be made etc. by those who shall be admitted to any office . . . ecclesiastical iii. 179–80, cf. 67–8 (by readers)
- protocollorum, liber* iii. 192
- Proverbs: the book of — is to be read after dinner at Winchester College on Sundays and Holy days ii. 150–1
- Psalms: all — are to be sung with leisure and deliberation ii. 143, *debitis tractu et pausa* 375, *cum decenti pausa* 418; psalms were said with a loud voice 299, sitting at the — 300
- metrical — sung in Exeter Cathedral iii. 42 n; English — in metre should be sung in the hall instead of superstitious hymns appointed for certain feasts (Merton) iii. 121; the choir are to have books of — set forth in English metre, and sing them before and after the sermon at Winchester iii. 138, 321, New College (*psalmos metricè conscriptos*) 189, and Norwich (after the service is ended to resort to the sermon and help to sing the —) 317; the ditties or notes of the — to be sanctioned by public authority or the Ordinary 317
- the parish clerk to read the — iii. 264, 291
- psalters: to be provided in churches ii. 344 and note, 365; iii. 274, 283, 303
- pulpit: the — to be sufficiently repaired ii. 111, iii. 5; a — to be provided, 'comely and honest' ii. 126, iii. 16, 90, 104, 'comely and decent' ii. 161 (at Windsor), 'comely' ii. 240, iii. 304, 'convenient' ii. 266 (?), iii. 81, 157, 254, 283, 381, 'decent' iii. 210,

Index

pulpit (continued):

327, 'fair' iii. 225, 'competent' iii. 340, a pulpit simply iii. 222; a removeable — to be set up by the greeces beneath the Communion table at Winchester College iii. 327; the parish clerk is to keep the — honest and clean iii. 264, 291, 380; the Pater Noster etc. to be recited in the — ii. 20, 86, 116, 178, 233, 263, iii. 10; *see also* catechize; the parson is not to promulgate the loss of 'profane goods or cattle' from the —, 'it being the appointed place of God's Word' ii. 403
control of the — ii. 39 n, *see* preach

purgatio canonica iii. 192

purgatory: is not to be maintained ii. 194, 244, 269, 284, 296, 302, iii. 76; prayer for souls 'in the pains of —' ii. 370; popish ceremonies 'tending to the maintenance of — or prayer for the dead' are not to be used iii. 257, 309; *see* dead (prayer for the)

Purification (the feast of the): 'the — of our Lady' iii. 112, 'the feast of the — of the Virgin Mary commonly called Candlemas-day' 289; *festum Purificationis* a day for general communion at York iii. 347, chapter on the Wednesday after — 350

purification of women: women to be purified in church ii. 357, 372; readers are not 'to purify women after their childbirth' iii. 67; *see* churching

purificator: *lintheolum lineum pro tergendis digitis et ere et calice mundandis* ii. 417

Puritans iii. 342

Pursglove, Robert, Bishop of Hull ii. 314

'pyld purses' ii. 59

pyx, *see* pix

'QUARTER-SERVICE' ii. 16

'quarteridge of his corps' iii. 319

Queen Anne's Bounty ii. 295 n

questmen ii. 243 and note, iii. 207, 208

Quintilian; *aliqua rhetorica* — *i* (at Cambridge) iii. 55

Quivil, Bp of Exeter: and pews ii. 346 n, 352 n; churchyards ii. 387 n

quotidian(s) ii. 164, iii. 145, 149, 251, 319

RAMSBURY ii. 60

'range': at Winchester the petit canons etc. are not 'to — about in the town' iii. 321, the scholars are not 'to — abroad undecently' 331, cf. 348 the vicars choral of York are not to offend 'by long continuing idle in any open street': 'common rangers' ii. 138

Reader of the divinity lecture, the: *see* lecture

Index

Readers iii. 100, 101, 113, 141, 158, 162, 333, 336, 337: Injunctions to be subscribed by — iii. 67-8; they are not to serve in any great cure 61, 70, 160, 335 (in a church above £5), but 'in poorer parishes destitute of incumbents' 67; to be examined and removed at the discretion of the Ordinary 72, 95; not to preach or interpret 67, 179 (without special licence), nor to minister sacraments and rites of the Church 67, 89, 103, they may privately baptize in case of necessity 62, 69; they are to abstain from mechanical sciences 72, 95; whether any parson findeth but a reader where he should find a minister 89, 102

reading desk or pew: when there is no communion, a desk shall be placed where the Table should stand, and the priest then to read all the service for the [Ante-]Communion facing the people iii. 161; the churchwardens are to provide a decent and convenient seat in the body of the church where the minister may say the service and all the congregation hear 208-9; 'a convenient place for the minister to say service in' 225; standing in a 'pulpit or seat appointed for that purpose, etc.' 274; the churchwardens are to make a decent low pulpit in the body of the church where the minister shall stand with his face towards the people when he readeth Morning and Evening Prayer; in small churches his stall in the choir may serve, so that a convenient desk or lectern with a room to turn his face towards the people be there provided; the form and order of the pulpit or seat are to be referred to the archdeacon 282, 294-5; the Epistle and Gospel and when there is no Communion the Ten Commandments are to be read in the pulpit 282-3; a 'convenient seat' placed so that all the parishioners may be indifferently edified and the minister say his service with his face towards the people 340

Receiver iii. 75, 136, 146 (his office not to be under the chapter seal), 217, 230, 231, 238, 360

reconciliation of the Church of England to the Roman Church: a service is to be held every year on St Andrew's Day in commemoration of — ii. 394, 404; 'the three collects of thanks for our reconciliation' are to be said in the daily Masses ii. 404

a book is to be kept of those who have been reconciled 386, 422; whether any 'have been reconciled unto the Pope or to the Church of Rome' iii. 265 and note; ii. 362 'not yet reconciled'

records of the testamentary business of the prebendaries of York are to be kept ii. 156-7, iii. 349

recusant: *iuramentum prestare* . . . *recusans* ii. 80; *iuramentum de renunciando* . . . *subire recusans* iii. 204; cf. 'refuse to conform' iii. 272, 293, 312, 386; 'refuse' to come to church iii. 163, 265

Index

- rector ii. 2 n, 308; rectories ii. 106, 180, 249, 387, 398, 423, iii. 3, 202
 'redub,' to ii. 41, 122 (= 'requite' iii. 13)
Regina Celi not to be sung ii. 151
 Register (registrar) of the Ordinary iii. 110, 112, 199 (registrar); of
 the archdeacons (registrars) 271, 385, 386; of Visitors iii. 198; — of
 chapters ii. 157 (= clerk iii. 349)
 Registership of the Arches iii. 53
 register book of weddings, etc.: the curate shall keep a 'book or
 register' ii. 39-40, 108, 120, 179, 236, 264, 406-7, 423, iii. 2, 11-12,
 'book of wedding, etc.' ii. 185, 'book' ii. 290, 307, 'convenient
 book of register' ii. 367, 'register book' ii. 352, iii. 67, 164, 213,
 226, 254, 284, 341, *registrum* ii. 389, 'register' iii. 91, 104, 110, 112,
 387, 'registers' iii. 83, 262, 279, 302, 310, 'a fit book of paper'
 iii. 373, in which he is to write the day and year of every wedding,
 christening, burying (iii. 91, 104 omit 'wedding'), and the names
 of all persons wedded etc. ii. 40, 120, 367, iii. 12, 373; with the
 names of godfathers and godmothers ii. 389 (*compatrum*), 407, 423
 the parish is to provide for it a 'sure coffer with two locks and
 keys' ii. 40, 120, 185 (chest), 367, iii. 12, 254, 284, 'a fast coffer
 under lock and key' ii. 406-7, a chest 290 (cf. 367 'in the chest');
 the register is to be kept safely ii. 108, 179, 236, 264, safely under
 lock and key 352, iii. 373, in custody 110; one key remains with the
 parson, the other with the churchwardens ii. 40, 120, 367, iii.
 12, 373
 the book is to be written up on Sundays ii. 40, 121, 236, 264, 352,
 367, 407, iii. 12, once a week iii. 373, from time to time 378, in
 presence of the churchwardens ii. 40, 121, 367, 407, iii. 12, 373;
 and a fine is to be paid if this is omitted ii. 40, 121, iii. 12
 the book is to be kept diligently ii. 307, iii. 341, 373, faithfully
 iii. 91, 104, truly 112 ('a true and perfect register'), well 83, 213,
 262, 279, 302 (and orderly), 310, accordingly 164, duly 226; the
 Reader keeps it iii. 67
 the parson and churchwardens are to present every year a copy
 of their registers by indenture to the Ordinary or his officers iii. 110,
 141, 262, 279, 302, 310, 378; an inventory of all christenings, etc.
 is to be brought every quarter to the Consistory and Dean of the
 Channel Islands from each parish iii. 221
 register book of muniments, etc.: rentals, leases, evidences etc. are
 to be copied into a 'fair great ledger' of parchment ii. 93, in
commentarium 201, a perfect register 249, in a great book called the
 register which shall never be taken out of the college, but be kept
 with the common seal in the chapter-house 255, a *liber peculiaris*

Index

- cum repertorio* 380-1; chapter acts of leases etc. are to be entered into the register, subscribed by the prebendaries present, and the register locked up in the chapter-house or ærary iii. 244-5
the 'register book wherein you do record any things passed under your common seal' is to be comely and decently bound in one volume (Ely) iii. 143; the register books are ill kept at Norwich iii. 218; nothing is to pass the common seal until it has been entered in the register book iii. 143, 317; 'falsifying the common register' of the college (Merton) iii. 121
in the University *registrum* are to be entered all *sententiae in scholasticorum causis* . . . *sive interlocutoriae sive definitivae a procancellario sive commissario latae* ii. 205, all concessions signed with the common seal 206, 210
- relics: the curates are not to extol — for lucre ii. 5; not to extol feigned — ii. 39, 108, iii. 2, 9; offerings to —, kissing, etc. ii. 37, 115; a description of —, 'stinking boots, mucky combs, ragged rochets, etc.' ii. 59, which are to be sent to the bishop to be tested ii. 60: — abolished ii. 67-8 ('bones'), 105 ('clothes, stones, shoes'), 285, 293, 296, iii. 112; — are not to be extolled ii. 119, 179, iii. 76, maintained ii. 194, 244, 277, or buried with the dead ii. 304
- religion: 'due order in the — of Christ' ii. 104, 'articles concerning Christian —' 267, 'contrary to the Christian —' 354, 'the principles and grounds of our Christian —' 370, *fidem et religionem Christianum per statuta* . . . *stabilitam* iii. 191, 'the establishment of Christian —' 376
false — ii. 284 (Hooper), evil — 362 (Bonner)
persons in trouble, imprisoned, put to death 'for —' iii. 6, 22; cf. ii. 293 withholding duties, tithes etc., 'for malice, hatred, or —'
the — now set forth (by Act of Parliament) iii. 32, 51; the public order of — now set forth 380, 'the order of — reformed, restored and revived by public authority' 76; articles *religionis* iii. 192, *susceptae religionis* 32; *religio nunc recepta* 190; rumours of the alteration of — iii. 313, 386
'God's' or 'the true religion' (now set forth by public authority, etc.) iii. 21, 22, 91, 105, 207, 270, 274, 291, 296, 312, 333; 'the sincere verity of Almighty God' 101, 103-4; 'true doctrine by public authority now set forth' 156; 'true — and catholic doctrine now received and established by common authority' 266, 312, 333; 'the establishment of Christ's pure —' 171; 'true —' ii. 284, iii. 151, 153, 158, setter forth of true — 224, 225, letters of true — etc. 157, 260, 292, 312, 226, 227; good — (now set forth) iii. 84, 386; godly — iii. 272, 312

Index

religion (continued):

see Rome, superstition

 houses of — ii. 51, *see* religious

religious: — house ii. 13, 22; — congregation 45, 46; — person 13, 16,
 — man 21, 66; — habit 54 : *see* friar

Renard, the Spanish ambassador ii. 331

repair, reparations: all parsons and vicars (and proprietaries ii. 122, 150, 337, iii. 3, 281) having churches, chapels or mansions shall keep the same in due and sufficient reparations ii. 11, 106, 122, 180, 231, 262, 336, 365, 402, 423, iii. 3, 13, 225, 281-2 (proprieties repair the chancels only), 377; if the chancels or mansions be in decay they shall spend the fifth part of their benefice until they be repaired ii. 11, 122, 231, 262, 336, 365, iii. 13, 282; parsons and vicars are to maintain their houses in repair ii. 305, 332, 410, iii. 111; are the chancel and mansion etc. in sufficient repair? ii. 387, 398, iii. 82, 89, 102-3, 210, 255 (chancels only), 262, 309, 310, 341; do proprietaries overcharge vicars with the reparations of chancels? iii. 379; 'mansions' ii. 11, 122, 332 (house or —), 336, 337, 365, iii. 13, 'mansion houses' ii. 402, 410, iii. 282, 310, 377, 'houses' ii. 231, 262, 305, 332, 337, iii. 111, 262, 309, 'rectories and vicarages' ii. 106, 180, 387, 423, iii. 3, 'parsonages and vicarages' iii. 89, 210, 225, 341, 'parsonages' iii. 82, with the other houses or buildings there-to belonging ii. 106, 180, 337, iii. 3, 102-3, 111, 310, 341, 377

Repairs of cathedral and collegiate churches: the church to be kept in repair ii. 249, 321, 395 (made clean by the master of the works), iii. 77, 146; at Sarum iii. 123, ruinous condition of the church 202, 367, the masters of the fabric 123, 202, the statute for the good of the fabric '*Ne per ignorantiam*' 121, 202, canons refusing to give account of moneys spent on the fabric 202, the prebendaries' tax for the fabric 205; the church of York to be surveyed iii. 350; moneys allotted to the work ii. 28, 321 (the clerk of the works' office), iii. 77 (is there any stock or annuity?), 146 (an account of them to be given to the bishop); great charges of reparations at Canterbury iii. 48, 51; fines go to the fabric iii. 32, 34, 36, 129, 135; *see* fabric, clerk (of the works)

prebendaries' houses to be kept in repair ii. 249, iii. 125, 135, 205; the canon whose mansion house is in decay is to spend the first [? fifth] part of his prebend on it until it is repaired ii. 394; statute concerning their repair iii. 127-8; the rectories and chancels of appropriate churches to be kept in repair ii. 249, 395 (manors and chancels), iii. 123, 202, 205

Parish churches: is the church (and pulpit ii. 111, 188, 'the body

Index

of the church ' iii. 89, 102-3) kept in good repair ii. 111, 188, 240, 266, 294, 387, 398, iii. 89, 102-3, 170 (and made fair and clean with white lime), 210, 225, 255, 310, 341, 381; all churches to be kept decent and comely in good reparations, lightsome and clean iii. 221; the churchwardens are to see that the churches, chapels and steeples are diligently repaired with lead, tile, etc.; and kept clean and decently, not loathsome by reason of dust or any filth iii. 285, cf. 311 whether the churchwardens enjoined to repair did neglect to do so, ii. 294 the parish repairs the church and churchyard; fines for not filling up the register ii. 40, iii. 12, the moneys from church stocks and moneys left for finding lights in poor parishes ii. 128, iii. 17, the forfeits of parsons disobeying the Injunctions, etc. ii. 411, (may) go to the repair of the church; church goods may be sold for the repair of the church iii. 283

The repair of highways is defrayed out of the poor box ii. 127, iii. 17; cathedral revenues ii. 248, iii. 52, 231; legacies ii. 112, 188, 240, 266, 352, 426, *see* wills

reports (in music) ii. 318, iii. 136, 319

reserve the Sacrament, to ii. 327; *see* Sacrament

'resiant' ii. 315

residence: *of parish clergy*: all parsons and vicars (beneficed men) are charged to be resident upon their cures ii. 47, 53, 62, 83-4, iii. 111; are the parsons, etc. resident? ii. 106, 180, 295, 332, iii. 1, 3, 212, 223, 262, 309, 341, 376; the archdeacon ii. 369, rural dean 404, are to certify non-residents to the Ordinary; resident parsons are to exercise hospitality ii. 106, etc., *see* hospitality; causes for non-residence permitted by the statutes of the realm ii. 8 and note, 83, 'lawful cause' 47, 62, 106; the King's license or dispensation for non-residence ii. 8, 84, 117, the bishop's 53, sufficient 332; non-resident beneficed men are to provide a sufficient curate ii. 8, etc., *see* curate; and give a fortieth part of their benefice to the poor ii. 10, etc., *see* poor; the absence of the parson is to be approved by the Ordinary in respect of sickness, service or study at the universities iii. 60, 69, 74; non-resident beneficed men, pretending to study at any university are to be called home once a year by the Ordinary to be examined iii. 379 (*see infra*)

in cathedral and collegiate churches: for the distinction between resident and non-resident prebendaries (ii. 137-8), 'canons residentiaries and other canons' (iii. 30), the former being generally called residentiaries and at St Paul's *stagarii*, *see* canon, prebendary; residentiaries are to keep residence in their own persons, and prebendaries to reside or else appoint a proctor ii. 315; canons are

Index

residence (continued):

to keep their residence iii. 145, 'that Mr Dean be resident upon his deanery and also all the prebendaries be resident upon their prebends' 153 (cf. 149); whether the dean, prebendaries, etc. be resident iii. 74, 123 (keep their days residentiaries), 149, 202, 230; owing to their slackness, canons who are absent contrary to the statutes are to be excommunicated at Wells iii. 37; at Sarum, Osmund's constitutions for the continual residence of the Four First Dignities 126, and the mulcting of canons who do not keep their residence of a fifth part of their prebend 129, are revived; the canons do not keep their residence 368; canons sometimes are unable to keep their residence, because the prebendal houses are let to strangers ii. 382-3; resident prebendaries are to keep hospitality ii. 248, iii. 153, 202; non-residents only receive the corps of their prebend, residentiaries also quotidians and dividends ii. 164, iii. 145, 149, 153 (the perditions), 234-5, 243, of 'the common dividend of the residentiaries' ii. 165; to receive the dividends, etc. they must be resident and keep hospitality within the college iii. 243; continual residence at Windsor for the sake of the profits, etc. attached to residence makes beneficed canons to be absent from their benefices which causes slander and scandal iii. 248-9, so a Chapter Act is passed allowing canons to be absent six months and twenty-three days and yet to have the commodities of residentiaries 250-2; every prebendary who keeps twenty-one days' continual residence is counted resident at Windsor ii. 164 (twenty-one days *plus* four days a quarter iii. 251); a 'canon in great residence' at Lincoln may be absent thirty days without loss of his commons, wines or obits ii. 170; canons are bound to reside eighty days a quarter at Sarum iii. 368; a residentiary who goes away to preach is counted resident for two days ii. 165, cf. ii. 330 (fellows of Winchester College); lawful causes of absence are personal sickness or plague time ii. 315, the King's commandment or commission ii. 202, 217, 315, iii. 126, 129, *in legatione aut in regni negotiis* iii. 126, 129, the affairs of the Church or archbishop ii. 315, the service of the bishop, preaching or studying at a university iii. 129; the bishop is to 'call home once in the year any prebendary in his church which studieth at the universities to know how he profiteth' iii. 63, 72, 77

the preachers at Canterbury are to reside six months in the year ii. 252, four months iii. 78; peticanons may be absent ten days a quarter at Rochester ii. 96, sixty days a year at Canterbury 142
all prebendaries, peticanons, etc. are to lodge within the house ii. 142-4, and not go forth after 9 o'clock (9.30) 144, cf. iii. 137

Index

- the Warden of All Souls is to reside and not be absent for more than sixty days, besides the forty days allowed for absence on affairs of the college ii. 72, fellows not more than two months besides the sixty days allowed by statute 77
- residentiary, *see* canon, residence
- 'resolutions' (=payments, deductions) iii. 244
- Resolutions and Orders taken by the Bishops iii. 68-73, 95 n, 172 n, 173 n, 176 n
- responds to be omitted at Evensong ii. 123, 154, 168, 181; *see* memories
- Reve, Mr Richard, fellow of All Souls ii. 74; canon of Windsor iii. 250, 252
- Revel, the will of Henry ii. 410 n
- Reynolds, Dr, prebendary of Winchester iii. 320
- Riccall, the prebendary of ii. 312, 313, Rycall iii. 353, 354
- Ridley, Nicholas, Bp of London ii. 230, 190, 238 n, 242-3 n; his Articles 230-40, 262; Injunctions 241-5, 192 n, 193 n, 276 n
- Ripon Collegiate Church, Abp Lee's Injunctions for ii. 25-9
- rites: 'sacraments, rites or ceremonies of the Church' ii. 424, cf. 426; a particular Church may change its public — and ceremonies iii. 60, 64 n, 65, 70, 76; 'sacraments or other — (of the Church)' iii. 67, 92, 105, 175, 295; — and (or) ceremonies (of the Church) iii. 180, 264, 290, 309; to use all — (and orders) prescribed in the Book of C. P. and no other iii. 140, 298; not to 'innovate, alter nor change any rite or ceremony about the celebration of the Holy Communion' iii. 167, 'gestures, — or ceremonies' (at the H. C.) 255, 275; wearing surplices *juxta ritum ecclesiae Anglicanae* iii. 186; scoffing at 'any godly order, rite or ceremony now set forth' iii. 380
- rituals: 'the King's order for bringing in popish —' ii. 192 n
- Rochester: 'the Cathedral Church of Christ and the Blessed Virgin' (iii. 152), Injunctions for — ii. 91-8 (Heath), iii. 152-5, Articles 148-51 (Guest); cathedral body at — iii. 149 n
- Diocese: Articles iii. 156-8, 332-7 (Guest), 340-4 (Freke), and Injunctions for — iii. 159-62 (Guest); visitation of — iii. 78
- rochet ii. 345 and note, 365; 'ragged —s' ii. 59
- Rock, *Church of our Fathers*, quoted ii. 54 n
- Rogation (days): the 'days of (the) —s' iii. 15, 264, 290, 309, '— days of procession' 69, 160, 177, '— week' 164, '— days' 208, 334, '—s' 378, 'gang days' 264, 290, 309, 'cross-week' 290, 'days of perambulation' 378, 'common perambulations used in the days of —s' 15, 'deambulations' 334

Index

Rogation (continued):

the curate at convenient places shall admonish the people to give thanks, with saying of Psalm ciii. and such sentences as *Cursed be he which translateth the bounds*, etc. iii. 15; to sing or say (read 334) the two psalms *Benedic anima mea*, the Litany and suffrages, with a homily of thanksgiving 60, 69, 160, 177, 264, 290, 308-9, 334, 378, without surplice or banners 208, 264, 291, 309, or the addition of any superstitious ceremony 177, 378; none but (certain of 264, 290, 309) the substantial men of the parish to go about 164, nor women 378; Grindal's restrictions 164 n, 174 n; 'to what value was wont to be bestowed at the standing and resting places of the said —s'? 378

Roger de Mortival, Bp of Sarum iii. 122, 126, 124 n, 202 n

Roger, Sir (Windsor) ii. 261

Rokeby, Mr John (York) ii. 314, Dr —, precentor of York iii. 350

Rome, the Bishop of (*see* Pope): the clergy are to keep 'all laws and statutes made for the abolishing and extirpation of the —'s pretended and usurped power' ii. 3, 115, iii. 8 ('for the abolishing of all foreign power,' and so afterward *see* foreign; cf. ii. 44 injunctions 'concerning the abolition of the papacy or of the pretended jurisdiction challenged by the — within this realm'); curates are to teach their parishioners that the — did 'usurp upon the kings of this realm' in using any jurisdiction therein 19-20; to declare that 'the —'s usurped power, etc. having no ground by the law(s) of God was justly taken away' every Sunday for quarter of a year, then twice a year ii. 3-4, four times a year 115, iii. 8-9 (all usurped and foreign power), 87 (the power of — and all other foreign power), 101 (do.); to abolish (and extirpe) the —'s usurped power (and pretended authority 105) every Sunday (?) ii. 54, once a quarter 62, 176, iii. 156, 159 ('the supremacy of the pope'), six times a year 220, cf. ii. 105; bishops are to preach against the same ii. 104, and deans and prebendaries once a year 214, iii. 134-5 (impugn the usurpation of —), 318, (improve) 326, 327; the — has no authority, power or jurisdiction within this realm of England and Ireland ii. 275, iii. 66

favourers of the —'s pretended power are to be detected ii. 39, 120, iii. 11 ('any usurped and foreign power'); maintaining or extolling the authority of — ii. 177, 232, 246, 263, 296-7, 299, iii. 226; fautors of Romish (or foreign) power iii. 157, 260, 292, 312, defenders of Romish religion iii. 342; none (at Can-

Index

terbury) 'setteth forth the —'s authority' iii. 50, cf. 192 *pro defensione Romani pontificis*, 204 the oath *de renunciando omni forinsece potestati auctoritatieque Romani pontificis*

the knelling of the *Aves* was brought in 'by pretence of the —'s pardon' ii. 42; *missa . . . a multis Roman pontificibus consarcinata erat* iii. 65

the Church of: reconciled unto the Pope or to the — iii. 265

rood-loft: the light that 'goeth across the church by the —' ii. 38, 48; all —s to be removed 285, cf. 281; whether there be crucifix, a —, if not where is it become 346; (the churchwardens) are to provide 'a decent and seemly crucifix with the images of Christ, Mary and John, a —' 366, 388 (*crucem affixam*), 397 (*crucifixorium*), 408 (a decent rood of five foot in length at the least with Mary and John), 424 (a rood of a decent stature with M. and J.); Royal order for the transposing of —s, etc.: the upper part of the — with the soller is to be taken down unto the upper part of the vaults and beam running over the said vaults, and a convenient crest put upon the beam; the — may be pulled down and reedified up to the beam iii. 108, where they are transposed a partition is to remain betwixt the chancel and church (*see* partition) 109; are the rood lofts so pulled down? 140, 169, 210, 226, 381, so that the upper parts with the soller or loft be taken down unto the cross beam, and the beam have some convenient crest 255, 284–5; 'where the Rood lately did hang' 284; the *tabulata inter chorum et navem* at New College is to be taken *usque ad altitudinem sedilium chori* 192, the — in the body of the church at Winchester is to 'be mured up and some parcel of Scripture be written there' 323, and that in Winchester College 'taken down to a competent height for hindering the hearers' 327

Rose, deanery of iii. III

Royal Letters to the Bishops 1535, June 1, on the Supremacy ii. 3 n, 109 n
 1536 abrogate Holy days ii. 5 n
 1537, Nov. 10, Ten articles ii. 4 n
 to the people of Devon and Cornwall 1538 ii. 40 n
 to Cranmer 1542(41) against shrines ii. 67
 to the Eccl. Commission 1561, Jan. 22 iii. 108, 109 n, 157 n
 to the Bp of London 1566 seditious books iii. 265 n

Royal Orders 1549, Dec. 25, for bringing in popish rituals ii. 192 n

Index

- Royal Orders 1561
 Royal Proclamations
 1539, Feb. 26,
 1539, Nov.,
 1541, May,
 1553, Aug. 18,
 1553, Dec.,
 1555, June,
 1558, Dec. 27,
 1560, Sept. 19,
 1561, Oct. 30,
 1569, March,
 1570, July,
 1573
 Rowe, Sr, Merton iii 195
 Runcorne, Nicholas iii. 51
 'runnagate persons' iii. 261
 rush bearings iii. 271, 291
 Rushe, Mr Dr iii. 234
 Rycall, *see* Riccall
 Sabbath day—for Sunday ii. 287, 288, 293, iii. 84 (profaneth the —),
 93, 106, 166; *see* Sunday
 Sacraments: Christ 'hath instituted but only two —' viz. Baptism
 and the Lord's Supper ii. 276, cf. 272–3, 291, 355, 'Christ's —'
 239, 291, 397; the imposition of hands 'may not be called a sacra-
 ment by like reason as the other two — are' ii. 276; the 'sacrament
 of matrimony' ii. 336, the holy — of penance and of the altar
 410; 'the — of the Church' ii. 336, 339 (the seven), 356; *reliqua*
 sacramenta (besides the Eucharist) ii. 414; *Christus tantum duo*
 sacramenta expresse nobis commendat, Baptisma et Eucharistiam,
 quibus confertur gratia iii. 65; 'the (two) holy — of Baptism and
 the Lord's Supper' iii. 68, 172, 274
 ' the wickedness of the minister taketh not away the effect of Christ's
 —' ii. 239, 273, iii. 65; Hooper's doctrine of the — ii. 269–274, un-
 worthy receivers do not receive the virtue and true effect of the
 — 270, how far — are necessary to salvation 270, — seal Christ's
 promises to his people and annexes them unto the society of one
 godly people 272, — are more than signs 273, not of force by virtue

Index

of *opus operatum* 273, were instituted to be used and not to be gazed upon 273, and used as Christ did institute them 273-4; the Homily concerning the efficacy of the — iii. 68, 173

‘the Church is the congregation etc. wherein the Word of God is truly preached and the — justly ministered, etc.’ ii. 268, cf. 273 ‘true preaching and right use of the —’; none is to preach the Word of God or minister His — unless he be lawfully called or sent 271; ministers of God’s holy Word and — iii. 28; ‘faithful administration of God’s Word and His —’ ii. 272, iii. 385; ministration of God’s holy Word, open prayer, and ministration of the — iii. 171, 221-2; articles for administration of prayer and — iii. 174, cf. 207; things requisite for ‘Common Prayer and administration of the (holy) — 81, 211, 254, 283, 303, 381

the — [and (or) sacramentals]* are to be ministered in each cure ‘duly and reverently’ ii. 8*, 106, 117, 178, 236, 264, 332* (do the best he can to minister the — * and reverently celebrate), 385*, 422,* iii. 1 (‘duly’ only), 210, 274, 303, ‘decently, reverently’ ii. 363* (and devoutly), 402* (and uniformly), ‘reverently’ iii. 81, 254, 377, cf. iii. 224 (‘reverently and decently minister the H. Communion’); do the people use (receive) the — ii. 264, iii. 92, 105; the archdeacons are to enquire how the — are ministered ii. 339* and to teach the priests and curates to know the canon of the Mass, ‘the form and order of — especially of Baptism, and chiefly in those words and things which are of the substance of the sacrament’ 340; is the curate ready to minister the — (? to the sick) ii. 239, 265; the — are to be ministered to the sick iii. 335-6*, do any die without them 385, 422, they are not to be ministered to such as have a paramour at their death time 409-10

ministering the — in the form mentioned in the book (of C.P.) ii. 234-5, 238, 239

the people are to use the — at such times as by the laws of the realm is appointed ii. 291; does any minister the — in English contrary to the order of this realm? 334-5*; the — are to be ministered as the service book (B.C.P.) prescribes (ii. 235), 238, iii. 61, 92, 105, 274, as is prescribed by the Queen’s Injunctions 74, 207, ‘as by the laws of this realm is appointed’ 81, 254, 303, 370 (Act of Parliament), 377 (and Injunctions and Advertisements); the — are not to be ministered ‘privily or openly,’ contrary to the order of the Catholic Church ii. 352, in private conventicles iii. 211

the — are not to be ministered by any priest, foreigner or stranger who has not been admitted by the bishop ii. 333*, by any one ‘not being priest’ ii. 337, iii. 371, 374, nor by readers iii. 67, 89, 103;

Index

Sacraments (continued):

see orders; becomingly apparel is to be worn in the ministering of the — as is ordered iii. 224, cf. 61, 175; *and see* dress speaking against — ii. 348-9*, condemning and despising 424, singing songs against the (holy) — 426; letting to minister the — in the form in the BCP ii. 234-5, in Latin ii. 350*; the people are to behave themselves reverently towards the holy — 406; preachers are to set forth the reverent estimation of the holy — iii. 68, 172

The Holy Eucharist 'the (blessed) Sacrament of the altar' ii. 17, 21, 37, 38, 45, 56, 63, 65, 88, 107, 119, 334, 335, 341, 350, 355, 389, 410, 424; 'the sacrament of the body and blood of Christ' ii. 179, 269-70, 414, iii. 3, 28 (sacraments), '(the communion and) sacrament of Christ's precious body and blood' ii. 283, 284, the holy communion and sacrament of Christ's death and passion' ii. 282; *Eucharistia* ii. 387, (*sacrosanctum*) *sacramentum Eucharistie* ii. 389, 390, 416, 421, iii. 65; 'the Sacrament' ii. 48, 116, 183, 192-3, 196, 237, 242, 276, 284, 303, (414), 425, iii. 165; 'the holy Sacrament' ii. 286, iii. 254, 'the (most) blessed Sacrament' ii. 393, 403, 406, 408, 422; *see* Communion, Eucharistia, and also Lord's Supper, Mass

'there is no *transubstantiation* of the bread and wine into the Body and Blood of Christ' in the — nor 'any manner of corporal or local presence of Christ' ii. 269-70, none to maintain transubstantiation 284; the curate is not to suffer the people to kneel and honour the Sacrament in the visitation of the sick 303; none are to say that therein 'is not contained the real and substantial presence of Christ' 424; cf. *Corpus Christi in Eucharistia* 389, 417, and 419 *infra*; *scholastica transubstantiatio . . . probari non potest ex sacris literis* iii. 65

elevation of the —: 'showing the Sacrament openly before the distribution' (or making any elevation thereof) is forbidden ii. 192-3, 237, 242, 276; at the time of elevation (=sacring time 353) all shall kneel 'where they may both see and worship the blessed Sacrament' ii. 406, not hanging down the head, lurking behind pillars etc. 353, 406; *quando elevatur ss. Christi corpus et sanguis, a funale* is to be used 417, *et omnes genuflectant* 419; *Sacramentum Eucharistiae neque ex usu primitivae ecclesiae aut servabatur aut circumferebatur, vel elevabatur ut adoraretur* iii. 65, cf. ii. 273 'not to be gazed upon,' 'not for a spectacle or wondering stock'; 'shewing or lifting up (the sacramental bread and wine) to the people to be worshipped and adored' is forbidden iii. 255, 275

reception of —: *see* Communion

reservation of —: churches or chapels 'where the blessed — is'

Index

- ii. 88, sepulchres having the — therein 153; the — is to be immediately received not reserved 237; to be reserved 387 (*honorifice servetur*) 'in a pix and hanged upon the altar' 341, in *pixide argentea inaurata* 416, a comely tabernacle in a fair pix upon the high altar 393, 'a decent tabernacle set in the midst of the high altar' under lock and key 408, 414 (*ex lapide vel ex ligno et ferro*); to be renewed once a week 341, once a fortnight 416; it was not reserved *ex usu primitivae ecclesiae* iii. 65 (*supra*); 'in the place where the Sacrament did hang' iii. 165
- lights 'before the —' ii. 38, 48, 67, 116, 183; a light is to burn continually before the — ii. 390, 393, 408, 416, 425, *see* lights; the Sacrament thrown on the ground and trodden under foot by heretics ii. 414
- the — is to be taken to the sick without 'light or bells' ii. 196, without covering of the head, surplice etc. or lights 303; devoutly with lights and a little sacring-bell 389, 425
- when the — is carried in procession, or to the sick the priest, wearing a cope or surplice and stole, is to carry it *ante pectus* (303), with lights (*lumen in lanterna* and *funalia*) and a bell preceding him ii. 416
- speaking against the — ii. 334, derogation or slander of — 355, condemning and despising 424; not giving due reverence to the — 389, 400, 425 (unreverent behaving); contemning to receive the — 335
- sacramentals ii. 8 and note, 332, 333, 335, 336, 339, 349, 350, 363, 385, 402, 422
- sacramentary ii. 325, 349: the convicious word ' — ' iii. 23
- sacrarium* (= sacristy) ii. 414
- sacring: at — time ii. 353; a little — bell 425, *see* bell
- sacrist: the — must be a priest ii. 421; the —s are to open and close the choir doors at service time ii. 413; — to have care of the vessels and vestments, and keep them in the sacristy 414, 420-1: a layman may only help the — and subsacrist in sweeping and carrying the vestments 420-1; 'sacrists' (= sextons?) iii. 339
- sacristia: alia — scilicet sanctum chrisma* etc. ii. 416; = sacristy 420
- 'sad, sober and discreet ministers' ii. 420
- Saint German, *Dialogue between a Student of Law and a Doctor of Divinity* ii. 10 n
- Saints: the curates are not to 'allure the people by any enticements to the pilgrimage of any saint' ii. 5, 115, otherwise than is permitted in the Ten Articles, 'as though it were proper . . . to that saint to give this commodity or that' 5-6, but to teach that 'all goodness, health and grace ought to be both asked and looked for

Index

Saints (continued):

only of God ' 6, 115, iii. 9; it is better to omit the *Ora pro nobis* in Processions to give time to sing the good suffrages ii. 42; invocation or prayer to — is to be blotted out in primers 236, 264, cf. 244 ' rubric primers with invocation of —'; none is to maintain invocation of — 194, 244, praying unto — 284, 296; (? the doctrine of the schoolmen of) the veneration, invocation and worshipping of — or images is injurious to Christ's honour and against the first and second Commandments 269, to say ' I commend my soul to God, our Lady and the —' is injurious to God, perilous to the dead and dangerous to the maker (of the will) 306; *doctrina scholasticorum de purgatorio et invocatione dicorum nullum habet fundamentum ex verbo Dei* iii. 66

midwives are not to use invocation of — ii. 292; *see* invocations, midwives

a blasphemer of the — ii. 333

Sale, Mr iii. 163, 165

Salisbury, the ' Cathedral Church of Sarum ': Royal Injunctions iii. 30–5, 125, Jewel's Articles iii. 122–5, 201–6, Statutes for — 126–30; Guest's Injunctions 367–9: visitation of — iii. 122: composition between the bishop and dean for the ecclesiastical jurisdiction 123, the Dean and Chapter claim institution to certain vicarages within the lordships of the bishops of Sarum 203–4; canons making chapter acts and constitutions contrary to the statutes *domino episcopo inconsulto* 203; *see* Sarum

City: ii. 60

Diocese: iii. 173 n, Shaxton's Injunctions for — ii. 53–60

Salysbery, Mr, prebendary of Rochester ii. 94

salt: exorcised — is a sacramental ii. 8 n; the hallowing of — ii. 239, 265 *ceremoniae saliendi recentes scholasticos* in the university are to be abolished iii. 56

salts, common: a stipend ii. 152

Salve Regina is not to be sung ii. 151; *Salve quae dicitur post completorium* 420

Sanctuary, the (Canterbury): no burials to be made in — iii. 235

Sanctus bell ii. 345, 366; *see* bell

Sanders, Nicholas, a papist writer iii. 265 n, 333, Saunders 266, 312,

Sandleford ii. 255

Sandys, Edwin, Bishop of Worcester iii. 223; his Articles for diocese and cathedral 223–232; Bishop of London iii. 303; his Articles and Injunctions for London diocese 303–15; — to Parker iii. 19 n

Index

- Sarke, Isle of iii. 219
- Sarum: the use of — is adopted by Rochester ii. 95, and Lincoln 400
- satisfaction: the oblation of Christ once made on the Cross is ‘a full —
for all manner of sins’ ii. 271; cf. ii. 182 ‘Masses satisfactory’
- scapulars forbidden ii. 161
- ‘sceene’ ii. 155; *see* seane
- schism: ‘in the time of the —’ ii. 378–9, 405; *ante schisma* 379;
reconciliation from — 394; schisms and sects iii. 211
- schismatics ii. 397: the ‘schismatical and slanderous communion’
353; schismatical books ii. 388; ‘schismatically’ ordained and married ii. 337
- the convicious word ‘schismatic’ is not to be used iii. 23; *libros schismaticorum* iii. 182, 189 (*seu papistarum*); ‘papistry or any other schismatical opinion’ iii. 328
- scholars (poor): a beneficed man of over £100 is to give an exhibition to one scholar (for each £100, *see* iii. 225, 377) at the university or a grammar school ii. 10–11, 106, 121–2, 180, 249, 263 (six scholars?). 305, iii. 12–3, 225 (keeps a scholar), 377; fines, etc. to go to the exhibition of — at the university ii. 213–5, 226–7, or grammar school 411; Canterbury has not found any — at the universities since 37^o Hen. VIII, for then the King took away lands of £200 a year and gave them to the universities iii. 51
- no scholar is to be admitted to any college at Cambridge until he is fourteen iii. 56, no *pensionarius* until he is ready *ad dialecticam discendam* 57
- school: every cathedral church is to maintain a free grammar school ii. 138–9, questions concerning the school iii. 75; the school at Rochester ii. 93, 97, 98, iii. 150 (King’s Scholars), 154 (Queen’s Scholars); Canterbury ii. 143, 144, 247, 252, iii. 52 (each scholar grammarian receives £4 a year), 80 (Mr Twine the schoolmaster censured), 234, 235 (choristers and those born in the diocese of Canterbury are to be preferred), 238–9 (each scholar is to have a prebendary for his tutor), 355 (the school house to be altered and made more decent), 362–3 (‘tutors’); Lincoln ii. 167, 400 (thirty poor scholars); Windsor ii. 227 (ten poor children to be taught with the ten choristers), 260, 261 (the school for the choristers to be amended, the windows glazed, and the floor boarded, and to serve for the other children also); York ii. 318; St Asaph ii. 411; Sarum iii. 32–3, 124; Exeter iii. 43 (the scholars of the town); Worcester iii. 44–5, 230; Norwich ii. 217 (the poor children of the church)
- the dean receives, appoints the scholars ii. 92–3, 142, cf. iii. 362,

Index

school (continued):

covenanting with their friends to clothe them 93; on Holy days they read the first three lessons at Mattins, attend in choir in their surplices at Mattins, Processions, Mass, Evensong, bear the cross, candlesticks and censers, and one helps the Lady Mass priest ii. 97; they attend the early morning service at 5 (or 6) o'clock iii. 33, 43 ('the Morning Prayer'), 148, 150, 152; they say certain prayers on entering school ii. 98, use some godly prayers every (morning and) evening iii. 150, 154; choristers 'when their breast changeth' to become scholars ii. 93, iii. 32-3, 40, cf. ii. 139, 162, 223, the choristers and young men serving the church are to go to the school iii. 124, also the deacons ii. 318, canons and vicars who are unable to study by themselves iii. 31; the hours of school ii. 143, 227, 260; the dean and some of the prebendaries are to visit and examine the school once a quarter ii. 144, iii. 239, 362, cf. ii. 227, iii. 234; their full number is to be maintained ii. 247, iii. 52, 75, 150, 154, 230; they are to be 'destitute of all help of friends' ii. 247, iii. 230, 'none inheritor nor the child of such as are well able to find him at school' 217, cf. 'poor' ii. 400, 411, iii. 217; cf. Winchester iii. 133 and *see* poor; none to be a scholar 'that cannot read well and write indifferently' iii. 150, 154; the masters and scholars eat at the common table with the peticanons and other inferior ministers iii. 44-5

the correction of grammarians (at Winchester) to be only by the warden, usher, or deputy, and that not excessive ii. 152; cf. iii.

331

schole publice ii. 389, 'the common schools' 425; 'in private or public school' iii. 221, cf. schoolmaster *infra*; no school is to be 'kept in any church' ii. 410

colleges at the university are not to keep grammar schools ii. 199, 208, 228 n, 229

see Winchester

schoolmaster: of the cathedral school ii. 97, 142, 143, 152, 167, 247, 252, 261, iii. 33, 44, 75, 78, 80 (Mr Twine), 150, 231, 339, 355: his salary is 20 marks and a house ii. 139, he is to be learned in Latin and Greek ii. 247, iii. 231; — of the choristers ii. 169, *see* choristers; the — of grammar (= 'grandsire of the choristers' 227) is to be one of the priests or clerks 227, is appointed by the Dean and Chapter 227, 260; — of music ii. (227), 261, iii. 44-5
the convent at Worcester is to have a continual — ii. 13, 'the — of the town' (Exeter) iii. 43; the stipend of the Lady priest in parishes is to go to a — (St Asaph) iii. 114

Index

- the — of Winchester ii. 151, 152, iii. 132, 324, 327-31; he expounds the Catechism after dinner on Sunday, and on Election Sunday is to preach, declaring his faith, etc. 327; the — and usher are to keep the accustomed hours and not to resort oft from their charge to banquet or feast in the teaching days 331
- s and teachers of children ii. 328, etc. they that 'teach children whether it be English or Latin' ii. 355, iii. 371; 'public teachers of grammar' iii. 61; which 'teach either openly or privately in any noble or gentleman's house or in any other place' iii. 270, 291, 312, 333, 380, cf. 221 'in public or private school' 225, 'in private house or publicly'; articles concerning — ii. 355-6, 371-2
- none is to teach children unless he be (examined) allowed or admitted by the Ordinary ii. 372, 389, 425, iii. 21, 91, 105, 114, 221, 342, 380, with his license in writing 158, 162, 213-4 (under the bishop's seal), 225, licensed 270, 291, 312, 333, 371, 385; schoolmasters must be 'catholic men' ii. 328, 425, of good or sincere religion, etc. iii. 85, 214, 225, 231, 270, 291, 312, 333, 342, 380; they are to teach their scholars the *Pater*, Creed and Ten Commandments ii. 48-9; to teach children to answer and help the priest at Mass ii. 328, to fast and pray, hear Mass, etc. 355, 372; to teach only King Henry VIII's grammar ii. 355, iii. 21, etc., *see* grammar; not to teach any point of heresy etc. contrary to the catholic faith ii. 356, anything derogatory to the order of religion now set forth iii. 291, 312, 333; not to teach the New Testament in English or Latin ii. 356, or books inexpedient for 'children to meddle withal' 356, forbidden books 372, books tending to impugn the order of religion, etc. iii. 380; they are to stir children to the love of God's true religion now set forth iii. 21, 91, 105; to teach them sentences of Scripture that frame to godliness iii. 91, 105, 214, 270, 291, 312, 333, the Catechism in Latin 270, 291, 312, 333, 371, or English 342 (and expound the Scripture), 371; to take the oath of supremacy iii. 214; not to be officers in towns or farmers or otherwise accumbered worldly iii. 61, 70, 160, cf. Mr Twine 80; — suspect in religion ii. 328, iii. 342
- Schoolmen: 'the doctrine of the — of purgatory, pardons, etc.' ii. 269, iii. 66; *more scholastico* ii. 377; *scholastica transubstantiatio* iii. 63
- Scory, Dr ii. 388 n
- Scot, Cuthbert, Bp of Chester ii. 415
- Scotland, prayer for peace between England and — ii. 177
- screens: *see* cancelli, partitions
- Scripture (Holy); *see* Bible

Index

- ‘seage’ ii. 285
- seal (*see* chest): the common — ii. 27, 80, 139, 218, 249, 255–6, iii. 37, 51 (keys of), 143, 189 (money given for —), 231 (kept in chest), 244, 247, 317; chapter — ii. 257, 382–3, iii. 37, 146 (to be in safe custody); the *sigillum ad causas* ii. 255; fee for ‘wax and sealing’ ii. 257; the offices of treasurership, vicedeanship, receivership, are not to be made under the chapter seal iii. 146
- bishop’s — ii. 69, 80, 102, 321, 384, iii. 208, 214, 337; the archbishop’s — iii. 352 (our great seal), 365; ‘who did cut off the — of my lord of Canterbury’s citation’ iii. 120
- inquisitors’ — ii. 359
- ordinary’s — ii. 85, 363, iii. 208, 297, 298, 301, 279, 335, 336
- private — ii. 383
- vicar general’s — ii. 33
- visitors’ — ii. 146, 157
- ‘seane’ ii. 63, cf. ‘sceene’ 155
- seats: whether there be — and pews for the parishioners to sit in, etc. ii. 346, 352; — in church and choir to remain as heretofore iii. 108
- secondary: to ‘have a —’s place in the choir’ iii. 40
- secreta*: the — at Mass ii. 418
- sect: the Anabaptist’s — ii. 238; ‘in office or —’ ii. 333; maintainers of — s iii. 157, of schisms and —s 211
- secta: ad sectam chori* ii. 375
- sectaries iii. 211, 260, 293
- sedition: to rebuke ii. 334, exhort to avoid all kind of — iii. 340; books provoking — iii. 7; *see* assemblies (unlawful), conventicles
- selling: one’s place or vote ii. 76; *see* bribery, buying and selling
- Sentences: the — exhorting to alms iii. 87, 101
- Sentleger, Arthur, prebendary of Canterbury iii. 51, 53
- Sentliger, Sir John iii. 39
- Senton, Richard (Windsor) ii. 163 n
- separatists, ‘separating themselves from the rest of the parish’ ii. 238 and note
- sepulchres ii. 38, 48 (at Easter), 184 n, 185, 186 n, 195, 244, 277, 285; — on Good Friday ii. 183, 239, 265, iii. 169
- sequences: are to be omitted ii. 142, 147
- sequester to iii. 60–1, 70, 127, 326; sequestration ii. 11, 43, 130, 139, 372, 395, iii. 29, 38, 43, 167, 310 (letters of)
- Seres, William, printer iii. 253, 274, 303
- sermon: *see* preaching
- when there is a — Lady Mass, Prime and Hours are to be omitted,

Index

see sub vocibus; when there is a — in the cathedral, all the parishes are to attend ii. 133, iii. 97
 Lady Bray's five —s ii. 223; — at the Commendation service ii. 210-1, 220-1; — on the Reconciliation Day ii. 394, 404; — at Paul's Cross ii. 377-8, iii. 116; sermons *ad clerum* at the beginning of term ii. 207, at synod iii. 339
 serve, to: *minister qui respondeat celebranti et illi inserviat* ii. 417-8, *nemo serviat in officio subdiaconatus, etc.* 418; 'to help the Lady Mass priest' ii. 97, to 'answer the priest at the Mass and to help the priest to Mass' 328, 372
 service: 'Mass and —' ii. 87, 125, 294 (— and Communion); 'that the — may be better kept' ii. 162; is the — used to be said or sung after the order of the Book of C.P. ii. 233, 263; the — appointed ii. 294, 304, iii. 67, 180; their — ii. 300, his — iii. 223; begin or say — iii. 371, use any — iii. 141; God's — ii. 287; ecclesiastical — ii. 369; the — of the Church ii. 423, iii. 226; the old — in Latin ii. 352, the Latin — ii. 166, 255, 285, 292, 311, 332, 342; the — book iii. 91, 105; before — be done ii. 187, iii. 60, 69, 176, 317; in (at) time of — (— time) ii. 235, 263, 264, 286, 287, 288, 294, 364, iii. 93, 106, 107, 168, 322, 330.

But more generally

Service, Divine: ii. 41, 97, 103, 113, 133, 136, 211 (*ut vocant*), 246, 264, 327, 350, 355, 413 (*servicium*), iii. 41, 61 (God's — and 70, 161), 124, 151, 154, 165, 210, 219, 267, 268, 280, 288, 289, 308, 340, 342, 344, 348, 372 (to lose —), 376, 377, 379, 384; *divinus cultus* ii. 385, 416, iii. 206, 361; *ministerium divinum* ii. 412; *divina* ii. 387, 400, 413, 420, iii. 184, 186, 188; or Divine Office ii. 344, 365, *divinum officium* 385, *officia* 418, 420, iii. 368; *divinae horae* ii. 388; or (the) Common Prayer ii. 194 (= the Litany, *so* 244, 277), 286, 290, 292, 293, iii. 33, 41, 42, 257, 261, 286, 302, 304, 375; or 'the Common Prayers' ii. 211 (*communes preces*), 280, iii. 15, 23, 47, 60, 70, 97, 156; 'the Public Prayers' iii. 7, 25, 113, 175, 334; 'open prayers' ii. 239; Common Service iii. 10, 68, 97, 101, 279, 373; 'the godly service' iii. 22; 'Divine Service or C.P.' ii. 83-4, iii. 156, 313 (and); 'Mass or other —' ii. (87), (125), 337, 348, 350, 355, 'Communion or other —' ii. 245, 246, iii. 41, Mattins and Mass, Holy Communion and the C.P. ii. 292; ministration of the sacraments and — ii. 113, 239 (and open prayers), C.P. and the administration of the sacraments iii. 81, 211, 254, 283, 303, 334 (public prayers and), 381, —, administration of the sacraments and preaching iii. 380; C.P. and (or) other — ii. 280, iii. 266, 275, 288, 304, 307, Litany and the — ii. 186; sermon and

Index

Service, Divine (continued):

(other) — iii. 343, 344; in (at) time of — ii. 23, 51, 86, 87, 111, 147, 163, 245, 291, 320, 348, 349, 351, 352, 363-4, 367, 368, 392, 394, 405, 424, 425, *tempore divino* ii. 375, *tempore divinatorum* 400, 413 (*extra tempus servicii divini, extra tempus celebrationis divinatorum*), iii. 184, 186, 368, in time of Litany or other C.P. ii. 186, iii. 4, 14, 267, in time of (the) C. P. ii. (186), 187, 188, 195, 245, 278, iii. 5, 20, 25, 84, 135, 139, 211, 213, 257, 267, 271, 286, 288, 299, 300, 307, 308, 343, 'in time of the prayer' iii. 5
to hear — ii. 125, 234 (in silence), 327, 328, 333, 337, 355, 365, 366 (all D.S.), 367 (hear and see), 387 (*pro divinis audiendis*), 405 (all D.S.), 424, iii. 91, 104, 148, 156, 265, 266, 307, 372, service ii. 294, Common Prayer iii. 83; keeping of — ii. 138 (cf. 162), cf. 'the due exercising of Common Prayer' iii. 33; to say or sing — ii. 88, 233 and 263 (the service), 334-5, iii. 21, 74, 81, 210, 219, Common Prayer iii. 174, 207, 253, 274, in time of service, of Litany, read or sung iii. 113, the due saying and singing of service 147; singing of — ii. 138, to sing — ii. 320, iii. 41, 148, 152; to say or solemnize divine office ii. 345, 365; to say — ii. 279, 286 (the Morning and Evening Prayers), 373, 423, ii. 88, 102, 156, 165, 166, 223 (his service), 282, Common Prayer ii. 293 (while C.P. is a saying), iii. 257, 275, 286, 303; to celebrate — ii. 332, 337, 363, 402, iii. 140, divine offices ii. 374, 418, the celebration of — ii. 413, iii. 264, 291, 298, 301, 377, 380; to read — ii. 280, iii. 7, 25, 67, 87, 101, 113, 180, 309, 340, 374, 377; doing — iii. 226 (his service), 288 (while D.S. is in doing), 370, cf. 'done and said' 340, when the service be done and ended ii. 133 *supra*; to use — iii. 74, 83-4, 166, 312, the Common Prayers, etc. ii. 280, iii. 156, Common Prayer iii. 41, 266, 299, 307; to pronounce — iii. 377 (cf. ii. 296, 303)

whether the bishop, etc. 'for one man's trespass have taken away from the people their —' ii. 103

do any deprave (and condemn) the service of the Church iii. 84, 226, mock or jest at — 91-2, 105

The services: in cathedrals and colleges: *matutinis, missis, vesperis ac aliis divinis officiis et exequiis* ii. 71; Mattins, Lauds, Prime, the Third, Sixth and Ninth Hours, Evensong and Compline ii. 95; Lady Mass 96, Mattins, (Processions), Mass, Evensong ii. 96, 97; the Litany ii. 159, on Sundays, Wed. Fri. and festivals 168; Lady Mattins, Hours, Evensong 169; Evensong, Mattins and High Mass ii. 170; *precibus et loco communi, vesperis matutinis et synaxi* (at Cambridge) ii. 211; Mattins, (Procession and) Communion or

Index

service in place thereof, Evensong ii. 217, 220, 260; the Morning Prayer, the Communion, the Evening Prayer ii. 316, 320; *missa matutinalis de Apostolis, ceterae missae successive usque ad inchoationem missae majoris, exequias et obitus mortuorum, psalmi quotidiani per canonicos dicendi* (St Paul's) ii. 376, *processiones, horae canonicae* 381; an early morning service instead of 'the morning Mass' viz. Confession and Absolution, Litany and Chapter of the New Testament, (Benediction), is instituted at Sarum iii. 33, Wells 36, Exeter 41, cf. 'the Morning Prayer' at Rochester 148, 152, every day at New College *eadem hora qua missa celebrari consuevit litania in choro dicatur* 190, for times *see infra*; services at Exeter *see infra* in parish churches: Mass and Evensong ii. 17, 66, Mattins and Lauds, Mass, Evensong and Compline 45, Mattins, Mass, Evensong iii. 123, cf. 181; the Litany before High Mass ii. 124, 181; the Litany is also said on Wednesdays and Fridays (and Holy days) ii. 124, 234, 263 ('the Common Prayer' 194, 244, 277), iii. 22, 113, 254, 274, 303, 340, *see* Litany; Litany, Mass, Sermon, reading of Scripture ii. 129, Litany, Common Prayer, Sermon, reading of Scripture, 186, 187-8, iii. 4, Sermon, Communion and Common Prayers ii. 277; 'the Morning Prayers,' 'the Evening Prayers' ii. 286, 'the Morning Prayers which is commonly called Mattins and the Communion' 302, cf. 286, 292; Hooper's service of preparation for Holy Communion ii. 282; Mass, Evensong, and other Divine Service ii. 350; Mass, Mattins and Evensong 426; the 'general Procession' in the week ii. 406; Morning Prayer and Evening Prayer iii. 266, 267, the Morning Prayer, the Litany and Communion or service appointed to be said when there is no communion (there is no pause to be made between them) 286, cf. ii. 286; the form of Communion is to be used between the Litany and Holy Communion on Ash Wednesday and three other times a year iii. 254, 278, 304; for the service on Rogation days *see* Rogation

the service of Thomas Becket ii. 109, 181; *see* brothered service, quarter service

Daily service: in cathedrals High Mass is celebrated daily ii. 154, 168, the Communion ii. 215 (or service used in the place thereof), 216, 217, 317 (other days in the week), iii. 43; every Sunday in All Souls Chapel ii. 200

priests and deacons are to say daily the morning and evening service (prayers) openly or privately iii. 88, 97-8 (in Latin or English), 102, daily to resort unto the church and say Divine Service both at morning and evening and knoll a bell before it 165, 341

Index

Service, Divine (continued):

Common Prayer is to be said in parish churches and chapels every Sunday and Holy day iii. 274, the Litany upon Wednesday and Friday 254, 274, 303, and Evening Prayer on every Saturday and Holy even 274, 286; cf. 275 'on Sundays and other Holy days when ye say the Common Prayer'; the people are to attend 'on the Holy days and chiefly upon the Sundays' 266, Sundays, Holy days, Wednesdays, Fridays 340, cf. ii. 406 at least one from each house 'shall resort unto general procession' once in the week, 290 at least one from each house to 'resort unto the temple or church every Monday, Wednesday and Friday'

The time of service: Divine Service is to be 'at a certain hour' ii. 286, 'at due (and convenient) hours' ii. 111, 187, 385, (422), iii. 253, 'in due time' ii. 233, iii. 74, 210, 340, 'at convenient hours' iii. 148, 152, 219, 274, 303

in cathedrals, 'the ministers are to surcease from singing of Divine Service in the night time, and evermore begin Mattins at six of the clock in the morning' ii. 138; at York Mattins at 6 (in winter 7), High Mass at 9, Evensong and Compline at 3 (winter 2 or 2.30) ii. 154; at Windsor, Mattins at 6, ii. 162, at 7 (in winter 8) 162 n, 215, Communion at 10, Evensong at 4 (or 3) 162, 215, Lecture at 9, 216; Morning Mass at 5 (or 6) ii. 376, at 6 iii. 41; the early 'Morning Prayer' at 5 (or 6) iii. 33, 36 (?), 148, 152, at 6, 41; at Exeter early Morning Prayer at 6, Common Prayer at 7.45, Divinity Lecture at 9, Communion at 10 iii. 41-3; in colleges morning prayers are between 5 and 7 ii. 199, at 5 ii. 211 (with commonplace), iii. 57

in parish churches morning service is to be done and ended by 9 o'clock to enable the parishioners to attend the sermon in the cathedral ii. 133 (Westminster), iii. 97 (Norwich); butchers are not to keep their shops open after 8 on Sundays (when service begins?) iii. 372

The form, manner, and place of service: the service is to be sung or said after the order set out and appointed in the Book of C.P. and none otherwise ii. 233, 263, iii. 140, 152, 165, 219; as is set forth by the laws of the realm iii. 81, 253, 274, and none other kind is to be used 83-4, 141, 156, 166, 312, 375; a form of service is allowed by the Privy Council in two churches in the Channel Islands iii. 219

Pole's ordinances how Mass and Divine Service is to be celebrated ii. 416-20; how the psalms are to be sung ii. 143, 375 (*debitis tractu et pausa*), 418 (*nec nimis festinanter nec morose sed cum decenti pausa*),

Index

see singing; Mass is to be celebrated audibly ii. 418; the curate is not to say one part of the service, e.g. the Pater Noster at the beginning with a small and still voice, and another part e.g. the psalms with a loud voice ii. 299, he is to say the general confession audibly 303, to plainly, distinctly, etc. pronounce aloud what is contained in the King's Book of Communion 296

the curate or minister is to say or read the service 'plainly, distinctly' ii. 280 (+ openly, treatably etc.), 296, iii. 7 and 25 (+ leisurely), 67 and 180 (+ audibly), 223 (+ reverently, discreetly), 340, 377; treatably and distinctly ii. 402, distinctly, apertly, leisurely iii. 113, orderly and distinctly 303, with a loud distinct and treatable voice 87, 101, with an audible voice 166, 304; mean readers are to read over their chapters beforehand iii. 25; the curates are 'not to mumble nor tumble all things without devotion' iii. 167, cf. 113 'without any mumbling or rash reading'; Divine Service is to be said or sung reverently and distinctly iii. 148, 152, 174 (decently or d.), 207, 210 (reverently *only*), 219, 253, 274

the people sit at the psalms, kneel for *Kyrie eleison*, stand for the canticles ii. 300, sit for the Epistle, stand for the Gospel 302; in the time of the Litany 'and all other godly prayers the people shall universally kneel upon their knees' iii. 113; for kneeling to receive the Communion, *see* Communion

the curate if he have a 'small and soft breast' may come into the body of the church to read service ii. 281; whether they celebrate D. Service in the chancel or in the church iii. 140; Common Prayer is to be said or sung 'in such place as the Ordinary shall think meet' 174, in such place as the people 'may best hear and perceive' 219, 253-4, viz. in a low pulpit or seat 161, 208-9, 274, 282, 294-5, 340 (*see* reading desk), with his face towards the people ii. 277, iii. 161, 274, 282, 294, 340

no minister or priest shall 'say Common Service in any man's private house, without special licence' iii. 279

Attendance at service: for attendance in cathedrals and fines for absence *see under* prebendary and peticanon, and cf. ii. 248, iii. 148; clerks are to attend upon their daily service iii. 149, cf. 317 (choirman), the bedesmen (q.v.) to frequent the Morning Prayer and the rest of the daily service iii. 150, 154, cf. 139, 322, the *absentia pauperum* is to be punished by the dean 238, 361

the ministers are to continue in the choir from the beginning to the end ii. 163, 260, 394, 418, 419, iii. 148, 317, cf. continue unto the end of sermons iii. 132, 327; those are reckoned to be present who are in the choir before the end of the first psalm ii. 71, 95, 260,

Index

Service, Divine (continued):

316-7, 418, iii 42, late who come *post mediam (precum) partem peractam* 361

in colleges the fellows and scholars are to attend Mattins, Mass, and other divine offices daily (All Souls) ii. 71, fellows of Oriel to attend Mattins in St Mary's 101; *socii discipuli et pensionarii* are to come into the choir every Sunday and festival in their surplices 209; those under 40 are to attend the morning prayers at 5 and common place every morning 211, scholars bachelors and masters of the first year to enter the chapel between 5 and 7, 199 (All Souls), cf. iii. 182 and 190 (New College), 184 (Magdalen); the fellows are to frequent the church upon Sundays and Holy days and to continue to the end of Divine Service (Merton) iii. 119

in parish churches the parishioners are to be present at preaching time ii 56; do they come to their own parish church every Sunday and Holy day? ii 234, 263, 291, iii 83 (diligent in coming); every minister is to move his parishioners to come diligently to the church ii 244, cf 402 (moved to come), exhort them to come on Sundays and Holy days 363, daily call upon them to come (on the Sabbath days) iii. 166, 340 (on Sundays, Holy days, Wednesdays, Fridays and all other times); the curate is to fix a certain hour so that all the parish may come and none 'neglect the Common Prayer upon the Sundays and other Holy days as hitherto they have done' ii 286, 'none to remain in the churchyard or at home' 286; do any refrain or absent themselves without lawful (reasonable) cause? ii 292, 348 (willingly), 387, 424, iii 84, 344, neglect to resort to their parish church 93, 106, negligently or wilfully absent themselves 211, 266, 299, 372, are negligent etc. 342, 380, do not frequent and come every Holy day and Sunday 372; the bishop is to compel the parishioners to come to their several churches and hear Divine Service ii. 328; every parishioner (of 14 and over) is to come to the parish church on Sundays and Holy days and remain all the time of Divine Service ii. 348, 366, 367, 405, and not to go a hunting, a hawking, bear-baiting, etc., or in the morning or upon the even before go abroad into the fields, country, etc. or pretending such journeys, secretly keep in their house 348, 367, or resort to ale houses 367, cf. 22-3, 56, 86; the lay people (having no excuse to be absent), especially householders with their children and servants, shall resort to their parish church on the Holy days and chiefly upon the Sundays both to Morning and Evening Prayer and other Divine Service iii. 266, 288, 299, 307

Index

a fine of 12d. is to be levied by the churchwardens on those who absent themselves from church (or behave irreverently at church) by statute iii. 5 n, 168, 221, 280, 289, 302; the churchwardens are to certify to the Ordinary those who will not pay the penalty iii. 61, 70, 160-1, 178, 335-6; do they levy the fine? 83, 91, 104, 266, 299, 300, 308, 381, what sums have been thus raised? 141, 311; the Ordinaries appoint three or four overseers to see that the people attend church, etc. iii. 22, cf. 112-3; the churchwardens are to see that the people attend church and to mark the absent 221, 267-8, 280, 288, 308, 335-6

in the time of service none is to depart out of church without just cause ii. 124, 186, 235, 264, 351, iii. 4, 14, 93, 106, 267, 286, 289, the people are to hear all Divine Service ii. 366, 405, continue all the time of D.S. 367, iii. 22, cf. 'all the Morning Prayer and all the E.P.' 302, 'all the time of the whole Divine Service' 286; the churchwardens are to monish iii. 289, to roundly rebuke 302, those who come very late (cf. 299) or depart before the service be done

During the time of Divine Service in cathedrals and colleges there is to be no talking in choir ii. 95, 143, 163, 220, 222, 379, 393, 418 (or in processions 375, 419), jangling 143, 393, laughing 95, 393; no study or occupying of any book 209, 220, 392, 418-9 (not even a book of prayers), iii. 184, cf. 327, nor while serving at Mass ii. 416; no walking about in the choir or without ii. 163, 374, 375, 393, 420, iii. 348, sitting out of one's place 393, 418; all are to behave reverently iii. 148, cf. 139; the mayor is to help the vergers to repress disorders in St Paul's iii. 116, in Winchester 135, cf. 319 (walkers and talkers); the vergers at York are to suffer no man to walk in the body of the church 'during the abode of the preacher in the pulpit,' and to procure that there be silence and quietness in the choir in service time iii. 351; the vicars at Sarum in time of service *in convitia et contumelias alterum adversus alterum prorumpere* iii. 368

in parish churches the people are to be hearing attentively ii. 56, 'in silence with prayer' 234, reverently (godly) and devoutly 244, 277, iii. 83, 113 (devoutly), 221, 266, 288, 307, in quiet attendance to hear, mark and understand iii. 21, occupied to hear and mark the (service) iii. 93, 106, giving diligent attendance unto the priest 166; to continue in prayer and godly meditations ii. 367, 405 (either with beads or books of prayers), 'be contemplative in holy prayer' 424, occupy themselves in private prayer, etc. iii. 83, 166 (devout prayers), 266, (288), 307, (*contra* 'whether any man

Index

Service, Divine (continued):

prays his private prayer whiles the Common Prayer is a-saying ' ii. 293); to abide orderly and soberly iii. 93, 106, 266, 288, 299, 307
they are not to talk or jangle ii. 87, 111, 187, 235, 263, 349 (or play the fool), 363, 387, iii. 5, talk or walk ii. 245, 277, 291, iii. 93, 106, 226, walk, talk and jangle ii. 286, 405, 424, iii. 166 (or babble), 211 (to walk up and down, jangling and talking), use any walking
iii. 4, walk, talk or otherwise irreverently behave iii. 266, 288, 299, 307; thus letting or disturbing the service ii. 349, ' disturbers ' of the service ii. 387, iii. 84, 313, by ' open reproving of the minister ' 226, by serving of process 385; they are not to molest, unquiet or grieve the minister with noise, brute cries, clamours, etc. in church or churchyard ii. 291, disturb the minister iii. 4, let or disturb the preacher or curate ii. 359, iii. 21, 267, 371-2, (not to mock, jest at the priest or minister iii. 350, iii. 21, contemn, hurt, strike him, etc. iii. 380); not to suffer children to disturb the Divine Service iii. 93, 106
the churchwardens are to be overseers to keep order ii. 245, 277; the parson is to choose (three or four) honest men to be overseers to keep good rule in the Church iii. 112-3, 168, with white wands who shall set disorderly persons at the chancel door with their face towards the people, and the same with persons who resort to ale-houses at service time 168
' whereas universally reigneth this abominable, detestable, etc., custom, that upon the Holy days (and Sundays) youth and other unthrifths resort to alehouses,' etc. in the time of Divine Service (and preaching) and there use unlawful games ii. 22-3, 86, 366-7, inn-keepers are not to suffer such unlawful assemblies nor to receive such persons to boling and drinking at such seasons 23, 86; none to presume to be at alehouse, tavern, etc. at preaching time ii. 56; taverns are not to be used on Holy days, specially in the time of Divine service, except for travellers ii. 51; innholders, etc. are not to sell meat or drink in time of Divine Service ii. 188, 235, 264, 287-8 (but for such as travel), 351 (and chaffer), 405 (all taverns to be shut up in service time, and none to be served but passengers only, and those forced by sickness), 426, iii. 5, 21, 84, 93, 107, 168 (keep any tippling), 213 (maintain eating and drinking), 227 (keep tippling), 343, 381, 382, not to permit any person in their houses to eat, drink or play at cards, tables, or such like games 267, 288, 300, 307; do any receive into their houses other men's servants or children in service time, etc., to eat, drink, hop, pipe, sing, dance, dice, card, etc. 343

Index

- the churchwardens are to suffer no buying or selling in church or churchyard in time of service ii. 195, 245, 277-8, no markets are to be kept on Sundays in time of Divine Service ii. 287, 405 (books or merchandise kept in churchyards), iii. 227, 267, 287 (pedlars not to expose their wares); when fairs or common markets fall on Sunday there is to be no showing of wares until service be done iii. 60, 69, 176, 213, (227), 267, 288, 308, 334, 344; shops are not to be kept open on Sunday ii. 351, *see* Sunday; whether any butchers or others sell meat, etc. in time of Common Prayer 267, 288, 300, 300, 307, cf. 372 (after eight of the clock in the morning).
- the churchwardens are not to permit any gaming, outrageous noise or tumult or idle occupying of youth in churchyard or porch in service time ii. 245, 277-8, cf. 291 (cf. 348, 367 the young people are not to go a hawking and hunting, bearbaiting, etc. *supra*); not to suffer any persons to use any gaming abroad or in any house, to sit in the street or churchyard (cf. ii. 286), or in any tavern iii. 266, 288-9, 299, 307
- 'sess,' to ii. 258, cf. 'assess' 408
- Seven deadly sins, the ii. 347; to be declared ii. 28, 86, 339
- Seven principal virtues, the ii. 339
- Seven sacraments of the Church, the ii. 339; *see* Sacrament
- Seven works of mercy, the ii. 63, 339; *see* works
- sextons; two — at Rochester ii. 91-2, and Windsor 219, 221, 257, are to have charge of all the goods of the church 92; one of them is to lie within the church all night 91; the — are to communicate once a month iii. 319, to attend the divinity lecture 321
- clerk or (and) sexton ii. 353, 403, iii. 98, *see* clerk
- Shaxton, Nicholas, Bp of Salisbury: his Injunctions ii. 53-60
- shifting of the book (at Mass) ii. 192, 241, iii. 98
- shrift iii. 265, 289, *see* confession
- shrines, and coverings of shrines, are to be taken away ii. 67, 68, 105, 126, 178, 240, 266, iii. 2, 16, 381
- sick, the: the curate is to comfort the — and in peril of death with comfortable places of Scripture ii. 123-4, iii. 14, 378 (especially at the time of their passing), cf. iii. 62-3, 71 'competent matter to comfort —'; diligently to visit —, giving ghostly counsel and exhorting to make their wills ii. 335, 368 (cf. 341-2), 403, visit and comfort iii. 260, 341, cf. 281, 309; 'denying to visit the —' ii. 182 iii. 3; 'the visitation of —' ii. 303; one of the college confessors is to have *curam infirmorum* ii. 421
- 'when the sick man desire to be anointed' ii. 303, ministering

Index

sick, the (continued):

sacraments and sacramentals to — 335-6, — dying without the sacraments 385, 422, cf. 409-10; *see* chrism, holy oil

simony ii. 323: obtaining benefices by — ii. 109, 128, 182, 231, 306, 334, iii. 3, 83, 88, 102, 228, 263, 310, 341, 376; by unlawful covenants, departing with part of the tithe, glebe lands or other commodity ii. 306, 357, simoniacal pacts ii. 212, 224, 263, 310, 341; the detestable sin of — is punished by the offender being deprived and the patron losing the next presentation ii. 128, iii. 18; to be corrected in the visitation ii. 112; 'we do condemn all manner of — in all kinds of ministers etc.' (Hooper) ii. 271-2; whether there be any simoniacs ii. 387, 398, 424; the Ordinaries are to foresee all simoniacal pacts iii. 64, 73, 178, the parson at institution is examined on oath as to secret compacts iii. 95

obtaining prebends or rooms in cathedrals by — iii. 76, 205; John Sprynte is suspected of — 369; *see* bribery

Simpson, Mr, vicar of Leneham iii. 355

sin: 'original, actual' ii. 271: not every mortal or voluntary sin after baptism is irremissible or sin against the Holy Ghost iii. 65, 76; man can sin after receiving the Holy Ghost iii. 65, 76; no man can live without sin ii. 270, iii. 66, 76

singing (of the service): on Holy days the anthem after Compline and the Lady Mass are to be sung in pricksong ii. 96; sequences are to be no more sung ii. 142, 147; the psalms are to be 'sung with such leisure and deliberation as the pronouncing of them may be perceived' 143; 'all Masses by note' are to be sung in the choir 145; only one Mass, that is to say High Mass, is to be sung 'in note or song' (daily) 154; the rareness of 'priests that are cunning singing men' 161-2; 'a plain and distinct note' is to be set unto anthems 'for every syllable one' 168; none other note is to be sung in the church of York 'saving square note plain,' so that every syllable be distinctly pronounced, 'without any reports or repetitions' 318; at St Paul's the choir *psalmodiam debitis tractu et pausa . . . distincte canant*, and *subcantori intonanti debite auscultent* 375, cf. 418

those who were able 'to sing at the least his plainsong' and used to sing in the choir in time of the English service but now withdraw themselves ii. 351-2, are to be presented 405; in colleges those who do not learn to sing within a month are to lose their commons 419

there is to be no alteration in the assignments of 'livings appointed for the maintenance of men and children to use singing in the

Index

church' iii. 22-3; a 'modest and distinct song' is to be used in all parts of the Common Prayers, so that the same (the ditty 91, 105) may be plainly understood 23, 91, 105, 304, no other note is to be sung but 'such as every syllable thereby may be both plainly and distinctly pronounced' and well understood 'without any reports or repeating' 136, 319; 'for the comforting of such that delight in music' at the beginning or end of the Common Prayers 'there may be sung an hymn or suchlike song . . . in the best sort of melody and music' 23; the choir are to sing metrical psalms before and after the sermon at Winchester 138, 321, New College 189, and Norwich 317, *see* psalms; if singing be used, such parts only of the Common Prayer shall be sung as by the Book of C.P. are appointed to be sung 304; 'no ditties nor notes of psalms or of other godly songs shall be used but such as are allowed by public authority or by the Ordinary' 317

see anthem, descant, ditty, music, organs, plainsong, pricksong

singing cakes (to say Mass withal) iii. 28, 92, 105

singing men: 'the — in the choir' = priests and clerks ii. 92; peticanons or — ii. 223; = lay clerks, — to make up the number of the vicars choral up to 20, receiving £8 a year each ii. 316; the *cantores* at Durham are to receive a mark each out of the almsmoney, because of *annonae inopia* ii. 414; iii. 40 (peticanons and —), 41-2 (vicars and —), 75, 78, 233, 234 (vicars and — and choristers), 321, 339 (clerks or singers); *see* clerk

Six Articles, The, ii. 194, 244, 277, 297 n

Skip, John, Bishop of Hereford, ii. 65

Smart, John, Bishop of Pavada and Abbot of Wigmore, ii. 30-32

Smith, Mr (Windsor), ii. 261

Sodor and Man, the Bishop of iii. 294

'soller': the — of the rood loft iii. 108, — or loft 255, 284

Somerset, the Duke of ii. 192 n: *see* Protector

sorcery iii. 5, 92, 106, 85, 214, 343; sorcerers 381; sortilege iii. 227

'soul-priests' ii. 63

Southerton, Thomas iii, 217

'sparring the doors' (to exclude the doves) ii. 319

Sparrow, Bishop ii. 176; a mistake of — ii. 230

Spicer, John (Windsor) ii. 163 n

spiritual: Head over the whole Church 'as well — as temporal' ii. 44,

'both of (the) spirituality and temporality' 62, 130, the royal authority is supreme *tam in spiritualibus quam in temporalibus* iii.

191, 192; to discuss concerning 'the temporals or the —s' ii. 93,

iii. 190; lands and possessions *spirituales vel temporales* iii. 183;

Index

spiritual (continued):

- the Queen's officers 'as well — as temporal' iii. 211, the — judges 212; any — promotion iii. 269, 310, — living 379
- spitals iii. 268, 311, 382; *see* hospitals
- sports: in the churchyard ii. 277–8, 291: cf. 348, 367, *see* games
- Spynte, John, canon of Bitten (Salisbury) iii. 369
- Spyleman, Mr (Rochester) ii. 92
- square caps ii. 208 (*pilei scholastici et quadrati*), iii. 20, 113, 178, 179
- stagiarii*, the, St Paul's ii. 374–6
- Stapleton, Thomas, papist writer, iii. 265 n, 266, 312, 333
- stall (*stallum*) in choir ii. 387, 400, iii. 282, 294, 348; a peticanon's 'room or stall' ii. 165, iii. 48, 122 (vicar's); a prebendary's iii. 122, 205
- stations (*stationes*) ii. 374
- statutes (of cathedrals and colleges): any of the church who wish to see the — shall have access to the chapter house, or else the — or a copy thereof are to be laid in a public place ii. 26, cf. iii. 358 a true copy is to be shown in the chapter house to any canon who wishes to copy them; the *originalia statuta* are kept in a chest with the common seal, and also copied into the *liber statutorum* (All Souls) ii. 80; Edward II.'s — for Oriel ii. 99, 102; the king has taken away some old — *superstitonis labe et idolatriae maculis foedata* (All Souls) ii. 197; — contrary to Scripture and the king's proceedings are abrogated ii. 208; the — which are not repugnant to the king's Injunctions etc. are to be observed ii. 137, 202, iii. 75, 151, 154 (so far as the laws of this realm permit), 237 and 357 (*verbo Dei aut legibus vel statutis regni Anglie non repugnantium*), *see* foundation; statutes made by Bishop Jewel with consent of the chapter for Sarum iii. 126–30 and some of Osmund and Roger confirmed 126, 129, cf. *infra*; the old — of the church of York are to be viewed and examined, those 'contrary to the laws of God and the statutes of this realm' taken away, and the rest collected in a book to be confirmed iii. 350; reference to — ii. 72 (*secundum formam statutorum*), 261 (as your old — meant), iii. 75, 120, 143, 145–7, 149–50, 153, 182–5, 201f., 229–32, 243, 244, 247 etc.
- the — are to be read at the Whistuntide Chapter iii. 34, once a year 124, 203, they are not read publicly 367 (Sarum); — are to be read in chapter twice a year at Canterbury iii. 239, 358, four times at York 350; fellows of New College are to read the — once a year iii. 188; canons who seek to infringe the foundation — etc. are to be excommunicated (Wells) iii. 37, no canon is to seek a dispensation *ad abrogandum statuta* under heavy penalties (Canter-

Index

- bury) 237, 357; there are no — at Norwich iii. 217; — not observed at Windsor ii. 242, 243, at Sarum 367–8; chapter decrees contrary to the — (Sarum) iii. 203, 367, are annulled (Canterbury) 361 for Henrician Statutes for cathedrals *see* cathedrals
- Statutes (particular) — of
- Oriel College — that each student *in sacris literis doctus evadet* ii. 102
- Canterbury—*de residentia ministrorum* ii. 142 n, 143 n
de residentia canonicorum ii. 142 n
de concionibus in ecclesia nostra habendis ii. 143 n
 a statute made since the foundation on elections iii. 141
- Sarum—*Ne per ignorantiam* (fabric) iii. 122, 202, 368
Dignitas Decani iii. 123, 202
de observacionibus vicariorum iii. 124 (the Vicars' Statutes)
de continua residentia quatuor dignitatum iii. 126
vetus Osmundi constitutio on the residence of the canons iii. 129
 the statute which bindeth the Dean . . . to declare the statutes unto all men concerning their duty at their admission iii. 367–8
 for the keeping of the chapter *ibid.*
 for letting of lands *ibid.*
 for keeping and preservation of woods *ibid.*
 for electing of choristers *ibid.*
 for ordering of the lands *ibid.*
 for edifying and repairing the houses belonging to the canons iii. 368, cf. 127–8
de conservandis cartis et aliis munimentis ecclesiae iii. 368
- Corpus Christi College—*de equis, de famulis* iii. 181
- New College—*statutum semocionis* iii. 188
de adeptione beneficii ecclesiastici iii. 190
- Winchester—*de electione* iii. 325
- Staverton ii. 309
- steeple iii. 109, 268, 285
- Stephen's College, Westminster, St ii. 133
- steps (in church): that the — be not stirred nor altered; and if in any chancel they be transposed that they be not erected again iii. 109
- Steward, Austen iii. 217
- steward: a layman is to be — of religious houses ii. 13; 'receiver or —' ii. 165, iii. 75; regulations concerning — at Windsor ii. 221, 225,

Index

steward (continued):

254-60; a grave man in holy orders is to be appointed — for the choristers at Lincoln ii. 400; — of colleges (*senescallus*) iii. 182, 184, 187; — of the common hall ii. 239, 363

Stillington, the prebendary of ii. 313, iii. 353

stipendiary priests ii. 3 n, 85, iii. 13, 112; the oath of — ii. 339

stocks: ' — given for maintaining lights before images ' may be used for purchase of a bible ii. 59; how are gifts of cattle, money, etc. for the finding of tapers etc. now used? are they embezzled or withholden? ii. 112, cf. 293 'occupy to his own use any of the church stock': the money which ariseth of guilds and other — of the church, rents, profits of cattle and money given for the finding of torches etc. shall be put into the poor man's chest ii. 127-8, money rising of 'any cattle or other movable —' 187, iii. 4, 17, 91, 104; whether any money or stock appertaining to any parish church (or to the poor of the parish) be withheld, any stock of grain or cattle decayed iii. 85, 269; churchwardens are to give an annual account of 'all money, ornaments, stock, rents or other church goods' iii. 283; Ordinaries are not to appoint any jewels etc., cattle or grain, or other movable —, annuities etc. for the finding of any obits, lights etc. iii. 269, (84)

stole ii. 345, 365, 416 (*orarium sive stola*), 417 (*stola magis lata*); —s abolished iii. 255, 285

Stow, J. *Chronicle*, quoted ii. 354 n

Stratford, Mr, Windsor ii. 261

Stratford, the church of iii. 369

Strensall, the prebendary of ii. 312, 313, iii. 352-4

Strye quoted ii. 55, 176, 191 n, iii. 163; corrected ii. 67, 385, iii.

115

Stubbes, P. *Anatomie of Abuses* iii. 209

Stumphius ii. 296 n

subchanter iii. 41, 42 (Exeter); *subcantor* ii. 375 (St Paul's), iii. 361 (Canterbury); *see* succentor

subdeacon: the — is 'within holy orders' ii. 91; deacon and — ii. 95-6, 168, 345, 365; the *subdiaconi officium* is not to be exercised by married men ii. 400, *nemo serviat in officio subdiaconatus . . . in habitu subdiaconali nisi in ordine subdiaconatus constitutus* 418

subdean ii. 135, 166, 313, iii. 352-4 (York), ii. 375 (St Paul's), iii. 39 (Exeter), 137 (Winchester), 202 (*subdecanus*, Sarum), 229 (Worcester); *see* vicedean

subprecentor iii. 202 (Sarum); *see* succentor

Index

- subsacrist: the — must be *in sacris ordinibus constitutus* ii. 421
- subtreasurer ii. 27, iii. 202 (*subthesaurarius*)
- subscription: to Hooper's Articles (by priests) ii. 267, 294, 307; to the 42 Articles (by prebends and ministers of York) 320; to Articles *susceptae religionis* (by ministers in cathedrals) iii. 32; to Articles prescribed to ministers 66; to Injunctions, etc. (by readers) 67, cf. 179; to Protestations to be made etc. by all admitted to any ecclesiastical office or cure 179; *articulis religionis* (=the Declaration of principal points of religion 181) by fellows of colleges 183, 192, by priests and deacons of Carlisle Cathedral 317; to the 39 Articles by deacons and priests of Carlisle Cathedral 317, scholars elected to New College 328, curates and readers 333 n
- subwarden: the — of Winchester iii. 325 preaches on All Saints' Day 326, and is to attend the sermon in the Cathedral every Sunday and to continue unto the end without reading of any book 327, *see* vicecustos, vicewarden
- succentor ii. 313 (York), 375 (St Paul's); *subprecentor* iii. 202 (Sarum); *see* subchanter
- sudary: blessing with the — ii. 192, 242, 276
- suffrages: the Litany and — (the — following) ii. 159, 168, iii. 14, 60, 69, 160, 177, 264, 291, 309, 378; the English suffrage(s) ii. 168, 171; the answers to the — iii. 264, 291
- summer lords and ladies iii. 209 n, 271, 291, 383
- sumner iii. 198, 272; undersomners 385
- Sunday: on Holy days, the people 'must utterly withdraw themselves from all worldly and fleshly business and occupations and houses of games and plays, . . and wholly employ themselves to ghostly works behovable for man's soul,' and therefore taverns are not to be used these days, specially in time of Divine Service, except for travellers ii. 51, cf. 125, 151, iii. 5; at Winchester College on Sundays and Holy days 'all exercises of profane authors' are to be set apart ii. 150; the custom of young people and others to go 'a-hunting or hawking, bearbaiting, games and other plays, disport and pastimes' on —s and Holy days ii. 348, 366–7; on —s and Holy days none is to 'labour servile work' ii. 351, to keep open shops 351 (cf. 405, that no 'books or merchandise be kept in the churchyards, namely on —s'), occupy their handicrafts and occupations 351, 388 (*mechanicis artibus aut secularibus exercitiis*) 426
- on —s there are to 'be no shops open' iii. 60, 69, 176, 276, 288, 308, 382 (and Holy days); artificers, butchers, victuallers are to 'keep no market on —s or Holy days upon pain of excommunication' 169; in fairs and common markets falling on —s, there is to be no

Index

Sunday (continued):

shewing of wares before service be done 60, 69, 176, 213, (227), 267, 288, 308, 334, 344; butchers are not to sell meat in time of service 267, 288, 300, 308, after eight o'clock 372; on —s artificers are not to 'go about their affairs worldly' 60, 69, 93, 176 (useth buying, selling, dressing, carrying to and fro of cloth, causeth his to labour bodily, etc.), 372 (and so occupy themselves, their servants or apprentices that they lose Divine Service), the parishioners are to 'cease from worldly business' 382; whether any 'idly or lewdly profaneth' the Sabbath day 84, cf. ii. 426 (violate or break)

see Sabbath, Service, Holy days

superalteries ii. 241, iii. 92

superstition: — and hypocrisy ii. 5, 105, 115; idolatry and — 37, iii. 9, 50, 211, 232, *see* idolatry; (pilgrimages, relics, etc.) or any such — ii. 39, 115, 277; superstitious observances (old foolish customs) ii. 57; 'intolerable — and abominable idolatry' ii. 59; superstitious fantasies ii. 62; monuments of — (and idolatry, hypocrisy) ii. 105, 126, 178, 189, 200, 285, iii. 2, 6, 16, 21, 82, 90 and 104 (and dangerous), 112, 169, 226, 255, 285, 311, 332, 342, 381, 385; superstitious legends and prayers ii. 109, 181; the suppression of idolatry and —, to the extirpation of all hypocrisy ii. 114, iii. 8; superstitiously to abstain from working on Holy days ii. 125, iii. 15, 169 (abrogate), 256, 279; to abolish — in respect of Lady Mattins and Evensong ii. 169; old superstitious opinions of the popish Mass ii. 277; (vain and) superstitious religion iii. 2, 88, 101, 76, 260; superstitious (Latin) service iii. 7, 255, 285, 381; whether your ministers 'give themselves to —' iii. 83; vestments, etc. or other instruments of this — iii. 92, 105; superstitious hymns sung at Merton iii. 121; superstitious popish primer iii. 157, 266; 'cast away their beads with all their —s' iii. 165, cf. 289; without any vain — (in Divine Service) iii. 172; superstitious ceremonies, such as using surplices and carrying banners in the Rogation procession iii. 177, 208, 378, like ringing of bells on All Saints' Day 209, tending to the maintenance of purgatory and praying for the dead 209, 257, 286, 309; superstitious books iii. 210, doctrine 309, 382, 385, statutes 350; superstitious ringing of bells iii. 256, 286, 344, 383; superstitiously to burn candles, cross one's self 289; *see* Pope

'all such as have destroyed monuments within their church which were not monuments of —' are to be presented iii. 335

Supper of the Lord: *see* (the) Lord's Supper

Index

- Supremacy: the Royal, *see* King; — of the Pope iii. 159
- Supreme Head, title of the: *see* King; applied to the Pope ii. 394
- surplice: —s are worn in choir by 'the priests and clerks' ii. 95, 'grammarians' 97, clerks laymen 162, prebendaries 168, 400, in colleges 209, 420 (*et nemo tergat nasum superpellicio*); a priest taking the Sacrament to the sick is not to wear a — ii. 303, is to wear it *cum orario* 416; the server at Mass wears a — 417; among the ornaments of the church are 'three —s' ii. 345, 365, *superpellicia* 379
- a — is to be worn at all times of ministration besides that of the Lord's Supper iii. 61, 70, *see* cope; 'in the time of the celebration of Divine Service,' as prescribed by the Queen's Injunctions and the Book of C.P. iii. 140; in cathedrals deans and prebendaries are to 'wear a — with a silk hood in the choir,' and at all other prayers said at the Communion Table, other than Holy Communion, to wear 'no copes but —s' iii. 175; 'every minister saying any public prayers or ministering the Sacraments or other rites of the Church shall wear a comely — with sleeves' iii. 175, 275 (clean and decent — with large sleeves), 295, 298, 301, 334; (the churchwardens are to provide) 'a decent large — with sleeves' 254, 284, at the cost of the parish 175, 284; whether parsons omit the wearing of the — iii. 370, 377; in colleges the the scholars *in capella superpelliceis (lineis consuetis) incedant* iii. 185, 186 (*juxta ritum ecclesie Anglicane*), cf. *supra*; —s are not to be worn in the Rogation procession iii. 208, 264, 291, 309; *see* dress
- survey: a — of the lands and revenues of the Church of York is to be made iii. 349, four prebendaries are to survey the fabric 350; cf. iii. 127, 235
- suspect(ed): the clergy are not to haunt, resort to — women ii. (26 Joan Calverley), 29, 30, 136, 220, 305, 377, iii. 41, 45, 50, 262, 280–1, 309, 321, 369 (A. Tynckler); — persons ii. 144; places or houses ii. 64, 87, 333, 364, (385), 392, 402, 410, iii. 89, 184, 262, 281, 309, (321); house and company iii. 77, 79, 211; company 150
- whether there be any bawds that do keep within their houses strumpets, etc. ii. 348, iii. 270 and 313 (or receivers of incontinent persons), 'any that have suspicious resort of lewd persons, suspected for fornication, etc. to their houses' iii. 343, keep any — houses 373, cf. 227
- suspected of any notable crime iii. 83, 150, 213; — in religion iii. 234, 342, cf. ii. 328 'suspect in any wise' (schoolmasters), — for papistry iii. 328

Index

- swear: it is lawful for Christians to — ii. 233, 272, iii. 66, 76
 ‘swearing and blasphemy of the holy Name of God or any part of Christ’s precious Body and Blood’ ii. 58, 87, 363, and ‘by the Mass and other like things’ 363; *an aliquis (prebendarius) perjurio sive juramentis in vociferando Deum Optimum Maximum aut aliqua Dei opera que mirabilia sunt . . . se contaminaverit* iii. 205
 swornmen: churchwardens and — iii. 267, 268, 277, 279, 280, 288, 290, 291, 292, 293, 299, 308, 307, 313, 381
 Swifte, Mr iii. 234
 Sympkyns, Mr, prebendary of Rochester ii. 94
 synod: every parson, vicar and curate is to appear four times a year in their deanery before the bishop or his deputy in such —s, councils and assemblies as he may appoint for the determination of doubtful matters in religion (Hooper) ii. 281–2; Pole’s synod—*in novissima synodo* ii. 238 and note, ‘the late synod’ 401, 407; ‘Resolutions etc. taken by common consent of the bishops for the present time until a — may be had’ iii. 68; *Concilium dioecesanum Assaphense celebratum*, etc. iii. 111, for diocesan synods cf. ii. 9 n, 352 n, 387 n, provincial synod in Scotland ii. 410; the Reader of the Divinity Lecture is to preach *ad clerum* in the general synod at Carlisle every year iii. 339; *see* Councils
 Bishops and Ordinaries ‘in their —s and visitations’ iii. 14, archdeacons in the same iii. 60, etc. *see* visitations, ‘in their —s’ 384
 synodals: ‘as well — as provincial or legatine’ (laws, etc.) ii. 411; archdeacon’s *synodalia* iii. 118

TABERNACLE(S): of images are to be taken away, etc. ii. 200, 240 and note, 285, 320 (‘where images did stand and namely over the place called the high altar,’ York), iii. 100 (stones, . . . frames or — devised to advance imagery), 210, 344; ‘the — of images now standing void in the body of the church may be taken away or filled up’ (Winchester) 323
 ‘to keep the blessed Sacrament’: a comely — to be set upon the high altar or some convenient place nigh thereunto’ ii. 393, a decent — to be set in the midst of the high altar of parish churches ‘after the example of the — in the Cathedral Church at Gloucester’ 408; a *decens tabernaculum* is to be made *vel ex lapide vel ex ligno et ferro, tantae amplitudinis . . . ut sacram pixidem . . . recipere possit super summum altare*, the bishop undertaking the expense (Durham) 414; *see* Sacrament (reservation of)
 Table: *altare vel potius mensa Domini* ii. 200; admit to ‘the Lord’s —’ ii. 236, 264, to the holy — iii. 90, 103; the Lord’s board is to

Index

be 'set up after the form of an honest table, decently covered, in such place (of the choir or chancel) as shall be thought most meet' and all other (by-)altars or tables to be taken down ii. 242-4, 276-7; whether the — for the Communion is decked as an altar (cf. iii. 98), and stands in a convenient place ii. 294, and any corporas is used beside the Communion cloth upon the — in the time of Communion 302; *see* altar

the Order 'for the —s in the church' iii. 27-8, cf. 109

instead of the altar iii. 27, 165 there is to be a holy — decently made 27, a Communion — 210 (furnished), 222, a comely and decent — for the holy Communion 81, 254, 283-4, 303, 381, a fit and decent — 102, a decent and simple — 165, a decent — 175, 295, a fair Communion — 225, a fair and comely — 303, a sufficient and decent Communion — 340, a comely Communion — i.e. a comely joined table 371, standing upon a frame 165, 175, 225 (set), 254, 283, 381-2

the — is to be 'commonly covered as thereto belongeth' iii. 27, decently covered 141, furnished as becometh 210, cf. 303; 'having thereon a fair linen cloth, with some covering of silk, buckram or other such like for the clean keeping of the said cloth' 109, 'covered with a fair carpet and a fine linen tablecloth upon it, in as beautiful a manner as it was being upon the altar' 165; 'with carpet, silk or other decent covering and with a fair linen cloth at the time of ministration' 175; 'with a fair linen cloth to lay upon (it), and some covering of silk, buckram or other such like for the clean keeping thereof' 254, 284, 301, 'a comely carpet thereunto, being no hearse cloth or pall for burials, a comely tablecloth' 371; (covered) with a convenient carpet 225, 'a fair covering of some carpet, silk or linen cloth' 382; the Lord's — is not 'to be hanged and decked like an altar' 98 (cf. *supra*); 'no linen cloths called altar cloths' are to be laid upon the Communion — but new ones provided 295

'the furniture belonging' to the Communion — is a comely joined table, carpet and tablecloth (*ut supra*), two handsome communion cups, a decent paten of silver, and 'two comely pots of pewter to fetch wine to serve for the Lord's — . . being no tavern pots' iii. 371

the holy — is to be set 'where the altar stood' iii. 27, 81, 141, 210 (placed as becometh); (the place is to 'be decently paved,' if the steps have been taken away 109;) 'saving when the communion of the Sacrament is to be distributed,' then it is to be set in the most convenient place 'within the chancel' 28, in 'the body

Index

Table (continued):

- of the church before the chancel door where either the choir seemeth to be too little or at great feasts of receivings' 61-2, 70-1, and after Communion to be placed where it was before 28, 62, 71
- ministers receiving the Communion are to be placed kneeling next the — iii. 62, 71
- the parish clerk is to keep the Communion — decent and clean against service time iii. 264, 291, 380
- Table of (for, touching) the Degrees (of Matrimony), The iii. 198, 209, 301, 'the Admonition for degrees of matrimony' 381; set out by the Archbishop of Canterbury 72, 178 (A.D. 1563), by the (most) reverend Father (in God) Matthew, Abp of C. 209, 214, 301; (the forbidden degrees) 'set out for an Admonition in a Table' 142, 271, 277, 292, 382, appointed to be affixed in every parish church 209, 271, 277, 292, 301; and to be read to the parishioners twice a year 277; the price of it is not to be more than 2d. 198
- Table(s) of God's Precepts, the iii. 109; *see* Commandments
- table: *transsumptum* (of these injunctions) *in apta tabula describendum curent* (St Paul's) ii. 313; 'a fair —' for the sermons to be preached in the church of York is to be placed in the choir or chancel iii. 346
- table, to: the minister 'tabled for the week' iii. 33, 'tabled to sing the Communion and other Divine Service' 41, 43
- tables (monuments of superstition) ii. 126, 178, 285, iii. 2, 16; —, pictures, paintings, etc. ii. 189, iii. 21
- tables (gaming), *see* games
- tapers ii. 128, 396, iii. 17, 91, 104, 256, 269; paschal — ii. 345, 366
- Tatam, Sr (Merton) iii. 195
- taverns: priests (the clergy) not to haunt or resort to — or ale-houses ii. 9, 10 n, 26, 29, 46, 64, 87, 106, 119, 135, 166, 179, 231, 262, 299, 332-3, 364, 385, 392, 402, (410), 419, iii. 2, 11, 77, 83, 88-9, 124, 205, 138, 321, 166, 184 (fellows and scholars), 262, 281, 309; 'tavern haunters' to be expelled from the Cathedral iii. 147
- parsons are not to keep in their parsonage houses any alehouses, etc. or to sell ale, beer or wine iii. 263, 280
- for the detestable custom of resorting to —, and the prohibition to innkeepers to sell meat or drink, in time of Divine Service, *see* Service (Divine), and Sunday
- taxes—of the New Testament iii. 60, 164, 178 (=texts 69, task 334, 336)

Index

- Tayler, John and Roland, visitors of Lincoln ii. 170
Te Deum ii. 96, 167, 210, 220, 300, 419
 'temperancy': 'moving to — in their drinkings' iii. 60
 'temple'—for church ii. 290, 296: *templum* ii. 199–202, iii. 116, 129, 368
 temporal—men ii. 29, 'lay or — man' iii. 83, 102, 264, 310, persons 265; the Church 'as well spiritual as —' ii. 44; ministers iii. 44, officers 211; lands iii. 146, 183; '— orders, mere ecclesiastical' iii. 172; causes ii. 28, 66, 76, 149, 220; *see* spiritual, ecclesiastical
 'more liker of the temporalty than of the clergy' ii. 23; 'the spirituality and temporality' ii. 62, 130; 'the temporals' ii. 93, iii. 190, 191, 192
 Ten Articles, The ii. 4, 5, 5n, 15 n, 39 n, 49 n, 108 n, 184 n, 194 n, 296 n
 tenths, payment of — to the king ii. 295, iii. 64, 73, 167, 178
 Terentianus, Julius: to John Ab Ulmis ii. 326
Terentii lectio (at Cambridge) ii. 206, iii. 55
 terriers: *terraria et rentalia* iii. 118
 Testament, Old and New, *see* Bible
 testaments, *see* wills
 Thaxton, George (Windsor) ii. 163 n, 258 (organist)
 Theophylact ii. 136, 164, 249
 Thirlby, Thomas, Bp of Westminster and then Ely ii. 53, 131, 133, 204, 212
 Thomas of Canterbury, St: his name restored to church books ii. 369, 379, 386, 405; *see* Becket
 Thorn, John, organist at York ii. 320 n
thuribulum—to be purchased at Durham ii. 412; *see* censers
 timber: Dean and Chapter not to waste nor spoil their — ii. 395; cf. iii. 234
 tippet ii. 392, iii. 113; dignities are to wear tippets of sarcenet iii. 178
 tipping: keep any — iii. 168, 227, 343; — house iii. 217, 263, 280
 tithes ii. 41 n: are not to be withheld ii. 41, 122 and iii. 13 (by colour of duty omitted by the curate), ii. 293 (for malice, hatred, or for religion), 388, 424; to be paid duly and truly ii. 348; parishioners are to account for their — and duties some time before Easter, so that then there may be no encumbrance of any such worldly matters ii. 405; forgotten — 410; — of appropriate churches 413; leasing of — iii. 146; for the patron's reserving his — or taking the — in a vacancy, *see* patron
 title (to a benefice): presbyters are to exhibit *titulos beneficiorum* at the visitation ii. 386; whether any 'spiritual living be holden by the

Index

title (continued):

name and — of any beyond the seas' iii. 379; dignitaries are to preach in the place where they are 'entitled' ii. 125, 231 (entitled)

Tockerington, the prebendary of iii. 353

tombs: are to be removed out of church ii. 285 and note; the '— of any noble or worshipful personage' are to continue iii. 109, cf. 335 such as have destroyed monuments which were not monuments of superstition are to be presented

Tomlinson, Mr ii. 190, 195 n

Tonge, Dr Roger ii. 156, 175

tonsure: 'unlawful —s' ii. 86; choristers are not to have their crowns shaven ii. 145, 148–9; no tonsure is allowed at colleges ii. 200: no minister is to shave his crown (York) ii. 319

priests are to have their 'beards and crowns shaven' ii. 337, 363, 402, 423; *see* beards

towels: among necessary ornaments of the church are 'three —' ii. 345, 365

trade: no parson or priest is to 'occupy buying and selling as a merchant' ii. 338; no deacon or minister is to 'exercise any laical trade or mistery for gain' iii. 375; abstinence from mechanical sciences is enjoined on ministers and readers iii. 72, 95; *see under* lay

transsumptus ii. 383

treasure: the — of the church is to be inventoried ii. 249, kept under sundry keys iii. 316; *see* treasurer

treasurer: Sir Christopher Dragley — of Ripon ii. 25–6, is to take sureties in the sum of £200 of the subtreasurer 27; the — has £10 a year for his pains ii. 221, is chosen after the old — and steward have made their account 254; the office of the —ship is not to be made under the chapter seal iii. 146; the — is one of the First Four Dignities at Sarum iii. 126, 201; a layman is — at Norwich iii. 217 the — has one of the keys of the poor box ii. 216; levies fines ii. 218, iii. 238, 361; muniments and evidences are delivered to him to be registered ii. 380; he finds the lamps, torches etc. ii. 396; appoints three of the church cleaners etc. iii. 33; has charge of the ornaments etc., a copy of the inventory, keys of chests and key of the inmost vestry (St Paul's) iii. 117; oversees the distributions to the poor under the penalty of 20s. forfeit iii. 242; cf. iii. 230, 233, 234; the — makes an annual account iii. 75, 231, 238, reckoning from Michaelmas to Michaelmas ii. 254, and making two copies (engrossing it in books bipartite) one for the dean, one for the trea-

Index

- sury iii. 136-7, 320-1, *see* accounts; no extra riding is to be done
 or payment made by the — above 6s. 8d. without the consent of
 the dean and three prebendaries iii. 136, 320
 the — is to deliver to the new — in ready money £200 'that is the
 stock of the aerary' ii. 254, one third of the balance at the annual
 accompt is to be put into the treasury or aerary as a 'stock or store
 of supportation' iii. 244 (Windsor); the ready money in hand at
 the accompt is to be put into the common chest iii. 238, 360;
 whether you have £100 in a safe and close chest iii. 231, cf. ii. 249
 'what treasure they have in store'; at colleges no bursar is to have
 in his hands more money than for one month's provision ii. 208,
 to keep in his custody above £5 for more than two days together
 iii. 120
 treasury iii. 351, *see* treasure
 'treatably' ii. 44, 45, 280, 282, 402; 'treatable' iii. 87, 101
 Tregonwell, Dr ii. 63
 trentals ii. 16, 54 and note, 127, 182, iii. 317; abolished ii. 193, 238,
 (— of Communion), 241, 265, 301 (— of Masses), iii. 76, 84, 269
 trindles (trendles, trendals) or rolls of wax ii. 105, 126, 178, 240,
 (266), iii. 2, 16
 TRINITY, (the Blessed): feast of the — iii. 42; images of the — iii.
 90, 104, 323
 Trinity College, Cambridge ii. 211, iii. 56
 Oxford iii. 131
 Trinity Precinct, the (Winchester) iii. 321
 tunicles iii. 255, 285
 Tunstall, Cuthbert, Bp of Durham: his Injunctions for the Dean and
 Chapter of Durham ii. 412-4
 Turnebull, Mr William, fellow of All Souls ii. 74
 Hugo, prebendary of Canterbury iii. 53
 'tuteal' ii. 228
 tutors — of the scholars at Canterbury iii. 238, 362, of the 'children'
 at Winchester iii. 328
 Twine, Mr, schoolmaster at Canterbury, admonished iii. 80
 Tynckler, Anne iii. 369

UDALL, Nicholas ii. 117 n
 Ulleskelf, the prebendary of ii. 313, 314, iii. 353, 354
 Ullnall, Richard (Windsor) ii. 163 n
 unction, *see* chrism, holy oil, sick
 Underhill, Edward, *Narratives of the Reformation* ii. 240 n
 undersomner iii. 385

Index

- understeward: the — or clerk of the lands at Windsor is a man learned in the law, who assists the steward, and receives as fee twenty nobles a year ii. 225
- uniformity: 'statutes made the last parliament for — of order in religion' iii. 24, 'for observation of one — through the whole realm' it is ordered etc. 27, the Queen's laws etc. 'published for — of doctrine' 200; the bishops devise a Declaration 'for the unity of doctrine in the whole realm' iii. 63, 74, 95, make orders 'for observation and maintenance of — in matters ecclesiastical throughout . . both provinces' 68; the Queen knows how necessary it is for 'the state ecclesiastical to be knit together in one perfect unity of doctrine and to be conjoined in one — of rites and manner . . . as also to be of one decent behaviour in their outward apparel' iii. 171 (cf. ii. 268); preachers are to be examined for their conformity in 'unity of doctrine' iii. 68, 172, those admitted to any ecclesiastical office promise 'to keep such order and — in all external policy, rites and ceremonies' etc. 180, the visitors of Norwich diocese are to 'travail to reduce the state of the clergy unto one uniform order' 197; that all in Winchester College 'shall come to be in one — of profession and belief,' Dr. Nowell's Catechism is to be taught iii. 327, those who refuse to 'conform themselves to unity and godly religion now established' iii. 272, 293, 312, 386 (good religion); *see* authority, establish, religion
- universities: the bishops contribute to readers at the — iii. 96; *see* Cambridge, Oxford, scholars, residence, etc.
- unlawful, *see* assemblies, games
- 'unlight' ii. 48
- usher ii. 139, 143, 247, 252, iii. 33, 78, 80 (to be more humble and obedient to the prebendaries), 154, 231, 355; *see* schoolmaster
- the — of Winchester ii. 152, iii. 132, 324, 328–31, to preach in chapel on Good Friday declaring his faith and opinion for the Queen's supremacy etc. 327; scholars who deride the — shall be severely corrected before the whole school 331
- usury: 'whether any parson etc. occupieth — or layeth out his money for filthy lucre's sake and gain' ii. 338; whether there be any 'notorious and common usurer, which lendeth his money for unlawful and excessive gain, contrary to the manifest words of the Scripture' etc. 348, any usurers 387, 398, 424, any 'commit any — i.e. lendeth money, corn, wine, oil to receive the same kind again with advantage at a day etc. or colour the — with other kind of contract where the meaning is to lend money and have more money again at a day certain' iii. 228, open and manifest usurers

Index

- 381; usurers are not to be admitted to the H. Communion iii. 276, to be presented 292
- ‘**V**AGRANT’ vaynors’ iii. 342; ‘valiant vagrant vagabonds’ 343
 ‘vayling the bonnet’ ii. 393
- Vance, Mr (Windsor) ii. 260
- Varieties in the Service, the Paper of iii. 175 n, 176 n
- veils ii. 378 (*velamina*): see Lent
- Veni creator*: ‘the subchanter shall begin in plainsong the hymn —’
 iii. 42
- Venite*: ‘before the end of the first psalm of the Morning Prayer, i.e. before —’ iii. 42
- Verba mea auribus*: *psalmus* — ii. 71 (*in initio exequiarum*)
- vergers: the two porters occupy the office of two —, going before the cross, before the dean and the prebendary ii. 96–7, one ‘keeps the door next the dean’s stall’ 97; ‘the — or ministers that must attend upon the archbishop and the dean’ are exempted from sweeping etc. ii. 145 (Canterbury); at Windsor ‘the verger,’ his fees etc. ii. 216, 221, 256, 257, he checks the peticanons and clerks who wear short coats, etc. in the choir 222; the — are to keep order in the church in prayer and sermon at St Paul’s iii. 115 (*vergiferi*), Winchester 135, 319, York 351; at York if they do not do their duty they are to be expelled ii. 318; at Winchester they attend the divinity lecture iii. 321 and receive the Communion once a month 319, at Carlisle eight times a year 339
- vestments: whether any occupy to his own use any of the — ii. 293; ‘kiss their vestments,’ of priests ii. 299, of people 300; among the necessary ornaments of the church are ‘a principal — with (a) chasuble, a — for the deacon and subdeacon’ ii. 344–5, 365, necessary for mass *vestimenta munda*, etc., *scilicet* amice, alb, girdle, maniple, stole and *planeta* 417; the *vestimenta* to be repaired when necessary ii. 376; *vestimenta ecclesiae* in inventory ii. 413, cf. 414; the inventories of — to be delivered to the Visitors iii. 22, to the Ordinary 322; whether any reserveth — iii. 90 (not allowed by law), 92, 105, you know of any — remaining 210; all — etc. to be utterly defaced or destroyed iii. 255, 285, 311, 332 (or other massing gear)
- vestry iii. 268, 351; — goods 233; *domus revestrie* ii. 25; *vestibulum aut vestiarius, tertium et intimum vestiarius* (at St Paul’s) iii. 117; *sacrarium* at Durham ii. 414
- viatica* (? = commons): *ad* — *in aula recipiantur* ii. 76
- vicar ii. 2 n and *passim*: whether proprietaries leave a sufficient por-

Index

vicar (continued):

tion of the fruits or annuity to the vicars, withhold from them their due portions of fruits or money, or overcharge them with reparations, duties, etc. iii. 379

vicar general (of the bishop) ii. 62, 84, 411, *vicarius noster in spiritualibus generalis* 32, 68-9, 100; *sigillum vicariatus nostri generalis* 33; — and officers of the Court of Audience iii. 53

vicars (choral) is the term for the priests who sing in the choir at Ripon, York, and Sarum, and formerly at Windsor ii. 162, cf. 'the old vicars' at Lincoln ii. 168, 170; the term is also found at Canterbury (v. choral), Windsor, Lincoln, Hereford (v. choral), Wells and Exeter, but not at Rochester, Worcester, Winchester, Norwich, Carlisle; at Sarum and Exeter there are 'lay —' ii. 33, 40; at York they have a special endowment or House called the Bedern ii. 316, 318, iii. 348, at Sarum there are the 'Vicars' Statutes' iii. 124, cf. ii. 29 Archbishop's Lee's Injunctions to the — choral of the church of Ripon.

See for fuller information under peticanon

vicarage ii. 62, 106, 180, 249, 387, 398, 423, iii. 3, 82, 89, 202, 210, 225, 263, 280, 341; of a vicar choral ii. 395, 'vicarship' iii. 33

vicecustos at All Souls ii. 70-80, at New College iii. 182-3, 189, 190-1, of Winchester iii. 183, 191; *see* subwarden

vicedean (*vicedecanus*) at Canterbury ii. 142-4, iii. 78, 233-4, 238, 358; Winchester iii. 136-7, 139, 320; Carlisle iii. 147 (the —ship is not to be made under the chapter seal 146); Sarum iii. 369; *see* subdean

vicewarden—of Merton ii. 195, 196; *see* subwarden

vigils: whether they keep any — or fasting days abrogated ii. 304, eating flesh in *Sanctorum vigiliis* 398; *see* fasting days, holy days

violence: 'laying violent hands' on the clergy ii. 347; *see* clergy

visit, visitation: for the Royal Visitations of 1547 and 1559 *see* Edward VI, Elizabeth and iii. 49; answers made to the Visitors by the Dean and Chapter of Canterbury iii. 49-53, they have made no pact 'to conceal anything in this —' 50; royal — of the universities ii. 197, 204, 228, iii. 54

for Metropolitan Visitations, *see* Pole, Parker, Grindal: 'metropolitan and ordinary —' iii. 356, 366; (the Abp of Canterbury) 'in his — kept (*sede vacante*) within the diocese of Hereford' ii. 65

Episcopal Visitations: (The Abp of York) *actualiter et personaliter visitabat in domo revestrie* ii. 25, (the Abp of Canterbury) *actualiter visitare inchoaverimus* iii. 236; *in visitatione per (H. G.) vicarium nostrum in spiritualibus generalem actualiter exercita* ii. 30, 100 (*visi-*

Index

tantes); in my (his, the, etc.) — ii. 12, 15, 65 (*sede vacante*), 176, 230, 241, 262, 279, 331 (the general —), 360, iii. 97 (in his first —), 134, 140, 148, 152, 159, 207, 223, 229, 303, 332, 340, 370; in the ordinary — (*ordinaria*) ii. 32, 53, 61, 91, 308 (*inchoata* etc.), 373 (*inchoantes et exercentes*), 422, iii. 122, 201, 204, 215; — in the chapter house ii. 246, 310 (the comperts of his Grace's — kept within the chapter house), 111, 338, 345, *see* comperts; — celebrated (iii. 152) in the Cathedral Church of Rochester 148, in the parish church of St Nicholas 332; began, continued and prorogued iii. 345, *celebrata, inchoata, prorogata* iii. 356; *pendente visitatione* ii. 399, iii. 183, 357, 365 (*dum pendeat*); bishops in their synods and —s iii. 14; cf. iii. 111 *concilium dioecesanum Assaphense . . quibus die et loco . . episcopus convocato coram eo clero . . statuit*, etc., 338 'the bishop opened the — in the chapter house and in the presence of etc.'; — of St Paul's ii. 115–7; 'commissioners to visit the Cathedral Church of Ely specially appointed' iii. 143; 'instructions for Mr Sale for his better proceeding in —' ii. 163; — of the Channel Isles ii. 219; — of Canterbury Cathedral ii. 233–40, 355–65, reports to be made to the Visitor 233–5, 364, dividends prohibited 238, until he consents 360, chapter acts annulled 361

Visitations of Colleges: All Souls ii. 70; Oriel ii. 99; Merton ii. 119–21 (the citation 120), 195; Horne's —s 131, Winchester 132 (concerning the comperts of his —), Corpus Christi 181, New College 182, 183 (*ne quid attemptent custos et socii in prejudicium prerogative visitacionis*; nothing is to be done to those who have signed the articles *nisi domino episcopo Winton. prius consulto et . . . consentiente*), 190 (*ut prerogativa domini episcopi Winton. in interpretatione cuiusdam statuti ambiguitatis . . . deinceps numquam violetur; etiam is . . . in spiritualibus et temporalibus adeatur et consulatur*), cf. 189, 190, 192, Winchester 324 (Patron and Visitor), cf. 325, 328, 330, 331; the marriage of a master, dean, head of a college is to be allowed only by those to whom the — of the same doth belong iii. 20

Archdeacons' Visitations: whether the archdeacons have faithfully visited all the churches within their archdeaconry ii. 339, do exact procurations when they do not visit, or do not behave themselves temperately in the number of such as they bring with them in — 340; the Articles of the Archdeacon of Canterbury in his — iii. 58; archdeacons 'in their synods and —s' iii. 60, 69, 178, 207, 221, 280, 334, 384

the — of the College of Windsor by Sir Nicholas Bacon, Lord Keeper iii. 241, cf. 242, 243, 246, 247, 248; letter from Sir Christopher Hatton, Visitor of the College 248–9

Index

visit, visitation (continued):

all ecclesiastical persons having any jurisdiction ecclesiastical shall visit the places subject to them once every three years ii. 156; Ordinaries etc. who 'do exercise any — or jurisdiction ecclesiastical' iii. 199

to detect at every — (of bishop, archdeacon, etc.) ii. 87, 364, detected in — and not punished 112

the payment of duties for —s and synods iii. 379; proxies in —s and synods 386

visitation of the sick; *see* sick

Visitors: 'the Queen's —' orders iii. 27, 28, 37, 45; *see* Commissioners
Voysey, John, Bishop of Exeter: his Injunctions ii. 61-4

WAFER: 'the usual bread and —, heretofore named singing cakes' iii. 28, 27 n; whether they 'administer the Communion in — bread according to the Queen's Majesty's Injunctions or in common bread' 140, 151, 154, 158, 199

wakes forbidden ii. 175; *see* night watches

Walden, Stephen ii. 351 n

Wales, North: Arians, etc. banished to — iii. 61

Waley, John, printer in Foster Lane iii. 87, 93, 207 (Walley)

Walker, Sir Nicholas, Windsor ii. 261

Mr William, fellow of All Souls ii. 74

Wanton, Mr (Merton) iii. 195, 196

warden: of All Souls (*custos*) ii. 70-81; of Merton ii. 119, 121; of New College (*custos*) iii. 182 (reverence towards —), 183, 188-92, 325, 329, not to receive anything for elections 188, cf. 190-1, to preach on the F. of the Annunciation 189; of Winchester ii. 150-2, iii. 132, 183, 191, 324, 325 (the two wardens), 326 (to preach on St Stephen's Day and the F. of the Annunciation), 327, 329, 330

Warham, Abp iii. 86 n

Warren, Nicholas (Windsor) ii. 163 n

Warthill, the prebendary of ii. 313, iii. 353

washing: '— his fingers in the Communion' ii. 192; '— his (your) hands or fingers after the Gospel or the receipt of the holy Communion' ii. 241, 276; iii. 98 (in the time of the Communion); *see* ablutions, lavatory

water-drawers: two — at Windsor ii. 221, 226, 257

Watson, Thomas, Bp of Lincoln ii. 415

wax: 'paying no more but four pence for the writing, parchment and —' iii. 173

weapons: the clergy not to wear — ii. 26 (dagger), 86, 338 (swords,

Index

- daggers, etc.); — not to be worn in chapel ii. 220; it is lawful for Christians to bear — ii. 275
- Webb, Erasmus, canon of Windsor iii. 250, 252
- weeds: 'convenient and priestly —' ii. 410
- Weighton, the prebendary of ii. 312, 313, iii. 353, 354 (Wighton)
- Wells Cathedral, Royal Injunctions for iii. 36-8
- Welsh: the Catechism iii. 111, and the Epistle and Gospel 114, are to be read and declared in —
- Wendie, Thomas, M.D. ii. 204, 212
- Westminster, the Bishop of: Injunctions for the — ii. 131-2
Cathedral and chapter house ii. 132
City ii. 133-4
Diocese: Injunctions for the — ii. 133-4
Disputation, the iii. 64 n
- Wetwang, the prebendary of ii. 313, iii. 352-4
- Wheteley, John ii. 350 n
- White, John, Bp of Lincoln ii. 397; his Injunctions ii. 397-400
- Whitehead, Hugh, Prior and Dean of Durham ii. 412
Mr, fellow of Merton iii. 196
- whitelime: — your church iii. 169, 170; the east walls of New College Chapel *plane dealbentur* 192; the wall where altars 'were joined' is to be 'whited over and made uniform with the rest' 255
- Whitgift, John, Abp of Canterbury: his letter to the Dean and Chapter of Windsor iii. 249-50
- Whithorn, George (Windsor) ii. 163 n
- Wiclif ii. 239 n
- Wighton, prebendary of, *see* Weighton
- Wigmore, St James' Monastery of; Bp Fox's Injunctions for — ii. 30-3; John Smart, abbot of — 30
- Wilkins, *Concilia*: a confusion in — ii. 1
- Williams, Mr, fellow of Merton iii. 196
- Willis, Richard (Sarum) iii. 368
- Willowbye, Mr, prebendary of Canterbury iii. 365
- wills and testamentary jurisdiction: the clergy make their testaments for the sick ii. 16, (? 182, 341-2), 306, iii. 112, (? 3, 260, 280); they are not to add or diminish, convey or suppress, or alter the will ii. 306, use the style 'I commend my soul unto God, to our Blessed Lady and the Saints' 306; the parsons and curates are to resort to the Register to have a good form of the making of testaments, and every curate to have pen and ink ready to write with their own hands and to call a sufficient number of witnesses to avoid any suspicion of misinforming iii. 112; the curates are to

Index

wills and testamentary jurisdiction (continued):

exhort their parishioners, especially the rich, four times a year, to make their last — and testaments, whilst they be in health, for the sake of quietness of mind in sickness, and to avoid strife about their goods ii. 288; they are to exhort sick persons to make their — in time ii. 336, 368, 403, so that trouble may be excluded, their wives and children succoured, and themselves decently buried, prayed for, and kept in honest memory 336

in the making of testaments (*add to supra* ii. 127, iii. 17, 111) the curates are to excite their parishioners and move them to 'the necessary works of God' ii. 16, to give to the poor box (iii. 111, 260, 280) what they formerly bestowed upon pardons, trentals, etc. ii. 127, 182, iii. 3, 17, to relieve, remember the poor ii. 342, 368, 403, 410; to remember his parish church ii. 342, 410 (for forgotten tithes), the cathedral 342 (St Paul's), 410 (St Asaph), and the hospitals of the city of London 368; moneys bequeathed for finding of torches, lamps, tapers, etc. are to go to the poor box ii. 128, 187, iii. 4, 17, 91, 104, 383 (legacies given to uses now forbidden); whether any have bequeathed in their testaments, or Ordinaries have appointed, money, jewels, etc. to the erection of any obits, dirges, trentals, etc. iii. 84, 269: legacies given to the poor people or the relief of poverty ii. 112, 188, 240, 266,

iii. 6, 84, 269, 302, 372

repairing (mending) of highways ii. 112, 188, 240, 266, 354, 426,

iii. 6, 84, 269, 302, 311, 372 (and bridges)

finding of poor scholars ii. 112, 188, 353, iii. 6, 84, 269, 302, 372

marrying of poor maids ii. 112, 188, 240, 266, 353, iii. 6, 84, 269,

302, 311, 372-3

orphans iii. 84, 269, 302, 311

the (parish) church iii. 269, 311, 382 (*cf. supra*)

schools iii. 269, 311

hospitals iii. 372 (*cf. supra*)

poor prisoners iii. 372

whether any executor or administrator of dead men's goods does not duly distribute the goods according to the trust, especially such as were bequeathed to the poor etc. ii. 112, 188, iii. 6, 158; unjustly withhold any bequest 372; whether legacies given to the poor etc. be undistributed ii. 240, 266, be truly paid 353, whether any man withholdeth any legacies 293, 426; whether any executors have not fulfilled their testator's will iii. 84, 213, 269, 302, 372 (any man or woman), 383, any person perform not the legacies bequeathed to the church etc. 311; whether any suppress the last

Index

will of the dead iii. 269, 311, 372, 383 (conceal), cf. ii. 306; consume the goods which ought to be employed on the children, and doth not bring up the children as the testator devised iii. 158, 'defeateth the children or other of their legacies' 372, have defrauded any widow, fatherless child or any other in their minority of their legacies 383

Testamentary jurisdiction: they that have ecclesiastical jurisdiction shall not commit the administration of the dead's goods unto any person except the same make faith that the dead died intestate, or made a sufficient testament but the executors did renounce or were prohibited from executing it ii. 138; the Dean and prebendaries of York are not to go through with approbation, acceptation, and insinuation of any testament, administration or inventory without the presence of the chapter register to make a record ii. 156-7, within 20 days of any testament approved or administration committed, the prebendaries are to send them to the office of the chapter clerk to be registered and remain of record iii. 349; whether the archdeacons have monished the curates in the matter of sick persons making their testaments (*supra*) ii. 341-2, diligently gathered in moneys bequeathed in testaments and given account iii. 123-4; parsons are to certify to the bishop the testament of every person dying within one fortnight that the testament may be proved or the administration granted iii. 112; whether the Ordinary hath appointed sums of money, etc. to uses now forbidden (*supra*) iii. 84, 269; whether there be that administer the goods of the dead without authority iii. 142, 213, 269 (lawful), 302, of the Ordinary ii. 390, 425, without probate or taking authority from the Ordinary iii. 383; whether proctors of the ecclesiastical court hinder the expedition of justice in causes of alimentation of fatherless children iii. 386

see administration, church law, executor, probate

Wilson, William, canon of Windsor iii. 250, 252

Winchester, the Bishop of: is 'patron and visitor' of Winchester College iii. 132, 324; visitor of New College, Magdalen, Trinity and Corpus Colleges, Oxford iii. 131, 181, 182, 184, 186, 187; his prerogative as visitor of New College iii. 183, 190, cf. 183, 189, 190, 192, 325, 328, 330, 331; his visitation of the Channel Islands iii. 219

Cathedral ii. 185 n, Henrician statutes for — ii. 140 n, 246; Injunctions for — ii. 147-9 (Royal), iii. 134-9, 318-23 (Bp Horne)

College, 'Winton College' ii. 150, 'the College of St

Index

Winchester College (continued):

Mary by — iii. 132, 'St Mary College commonly called the New College nigh unto the city of —' 324; Injunctions for — ii. 150-2 (Royal), iii. 132-3, 324-35 (Bp Horne); the Catechism at — ii. 151, iii. 132, 160 n, 327; elections to — and New College iii. 133 *and* 188 (poor men's sons preferred), 188 *and* 325 (nothing to be received by the wardens), 191, 328; the warden, fellows and conducts teaching the children to have a stipend of the common goods of the college, the schoolmaster and usher the stipend of common salts ii. 152; a pulpit made in the chapel iii. 327; breakfast to be at half past eight 329; the dress of the children 328-9; papistry at — and New College and resistance to the visitor iii. 182-3, 191, 192, 324-5, 328-30; *see* commonsall, conduct, fellows, Fromond's Chapel, New College, oppidan, schoolmaster, Service, usher, warden

Diocese: Abp Parker's Articles for — iii. 374-86

Windsor: town ii. 257; Castle ii. 257, 'her Majestie's aboad there' iii. 249

St George's Chapel ii. 158 and note, 'her Majestie's free chappell of Windsor' iii. 248, 250, cf. 244, 251; Royal Injunctions for — ii. 158-9, 160-5, 213-27, 254-61, iii. 241-8; visitation of Sir Nicholas Bacon iii. 241, letters to the Dean and Canons from Sir Christopher Hatton 248-9, Abp Whitgift 249-50; a chapter act 252-2; *see* Order

Winkfield, parish of ii. 224

Wistow, the prebendary of ii. 312-3 (Wiston), iii. 350, 352-4

witchcraft, etc. ii. 58, 111, 158, 301, 353, 372, 388, iii. 5, 85, 92, 106, 214, 227, 343

Wolfe, Reynold, printer ii. 240, 245; Reginald iii. 140, 142, 197, 200, 366

Wolward, John, canon of Windsor iii. 250

women: the religious are to avoid *consortium quarumcumque mulierum* ii. 32 (cf. 30-1)

the cathedral and collegiate clergy: the vicars shall forbear the suspect company of — ii. 29 (cf. 26); members of the body 'shall not suffer any suspected woman to resort unto their houses or chambers' ii. 136, 144 (any suspect person to haunt unto his lodging), 220, 377 (*a consortio mulierum praesertim suspectarum . . . abstineant*), iii. 41 (suffer any light or lewd woman, being suspected, to be a laundress) 45, 50 (none do so at Canterbury), 138, 321; nor shall resort to any such elsewhere ii. 136, 377 (*extra collegium*), 392 (suspicious houses),

Index

- iii. 45, 50, 77, 79, 138 (resort suspiciously), 321; cf. Joan Calverley ii. 26, Dodwell's wife iii. 190 and Anne Tynckler 369
 at Canterbury no — shall lie within the precinct 'but such as have their husbands with them or be servants' ii. 252, no woman shall frequent any man's chamber 'unless it be his wife or maid' iii. 79; unmarried canons of York not to invite to their houses 'any—except noblewomen, their kinswomen, and other strangers' and but for a meal ii. 315; no woman shall do any service to any within the precincts except in time of sickness 393 (Hereford); 'no unmarried priest shall have in his house any woman under 60, and those such as have lived without blemish' iii. 45 (Worcester); no — are to be admitted within New College iii. 189
parish clergy: whether any of them keep any suspect(ed) woman ii. 305, in their houses ii. 423 (suspiciously keep), iii. 262, 280-1, 309; 'no priest having a woman at his commandment' shall celebrate ii. 410; no priest shall retain in his house any woman as house-keeper other than is of good fame and name ii. 402; (unmarried) ministers shall keep no — in their houses 'except she be your wife, etc. near kinswoman, or woman above the age of fifty years' iii. 167, 224, 281 (over sixty)
 whether any have received into their houses any woman with child iii. 158; harbourers of unmarried — with child, conveying them away, etc. iii. 270, 292, 313; whether deans 'inquire of light women which come into their deaneries to be brought abed' iii. 385; *see* churching of women, suspect
 Wooborn ii. 102
 Wood, Thomas, prebendary of Canterbury iii. 51, 53
 Woodford iii. 204
 Woodward, Henry (Windsor) ii. 163 n
 Worcester, the Bishop of ii. 141, 392
 St Mary's House in: Latimer's Injunctions for the Prior and Convent of — ii. 12-14
 ' the Cathedral Church of Christ and our Lady ' (iii. 44) ii. 185 n, 240 n; Henrician statutes for — iii. 44, 45-6; Royal Injunctions for — iii. 44-6; Sandys' Articles for — iii. 229-32
 Diocese: ii. 172 n; Latimer's Injunctions for — ii. 15-8; Hooper's Articles, Injunctions and Interrogatories ii. 267-309; visitor of — iii. 111; Sandys' Articles for — iii. 223-8; *see* Gloucester
 works: 'God's — of charity' ii. 6; '— of mercy' 57, 62, 63 (*see* Seven works of mercy), 'the necessary — of God, — of mercy and

Index

works (continued):

- charity ' 16, ' of mercy, charity and faith ' ii. 37, 115, cf. iii. 9;
- ' commanded expressly of God ' ii. 21, 66, 49, commanded or prescribed in Scripture ii. 37, 115, 57, 107, 178, iii. 9; contrasted with ' will works ' ii. 16, — of men's own will and devotion 21, 66, 49, ' invented by their own foolish devotion ' 57, devised by men's fantasies 37, 115, 63, 107, 178, iii. 9
- on Holy days the flock are to ' employ themselves to ghostly — behovable for man's soul ' ii. 51
- our — have no efficacy or virtue to save us ii. 49
- good — do not justify ii. 269; all — which do repugn or be against the works of the law of God are to be forsaken 269; faith without — does not justify 349; *see* justification, faith
- Wright, Henry (Windsor) ii. 163 n
- Wriothlesley, *Chronicle*, quoted ii. 1, 230, 232 n, 243 n, 286 n, 330 n, 341 n, 349 n, 354 n, 355 n, 369 n, 370 n, 388 n, 406 n
- Wylbore, Mr, prebendary of Rochester ii. 94
- Wyndham, Edmund iii. 217

YALE, Mr Thomas iii. 78, 110, 143 (LL.D.)

- Yarmouth, bailiffs of ii. 164; herrings from — iii. 164, 251
- York, the Archbishop of: ii. 91, iii. 95; licenses to preach ii. 47, 119, iii. 11; receives Injunctions ii. 153 and is to publish them 155; visits Ripon *actualiter et personaliter* ii. 25; visits his cathedral ii. 310, iii. 345, appoints the order of preachers ii. 312, iii. 352, reserves the examination of vicars for himself ii. 317, iii. 348, allows causes of absence ii. 315, preaches on Good Friday in the cathedral iii. 353, orders a survey iii. 349; his jurisdiction over the cathedral ii. 310 n, the D. and C. confirm his order ' by their express consent ' iii. 345, 346, in a (chapter) decree 345; his metropolitical visitations iii. 253, 274, 345; *see* Grindal, Holgate, Lee, Yonge
- his style ' Primate of England and Metropolitan ' ii. 26, 29, iii. 274, 294, 345, 352, P. and M. of England iii. 253, by the providence of God 274, 345, permission 294, 352
- the four Archdeacons of the diocese of: ii. 313, iii. 352-4; Grindal's Injunctions to — iii. 294-5
- Cathedral: new statutes for — ii. 91; Injunctions for — ii. 153-7 (Royal), 310-21 (Holgate), iii. 345-54 (Grindal), *see supra*
- the Dean and prebendaries of: the peculiar jurisdiction of — ii. 156-7, iii. 349; preaching list of — ii. 312-4, iii. 352-4

Index

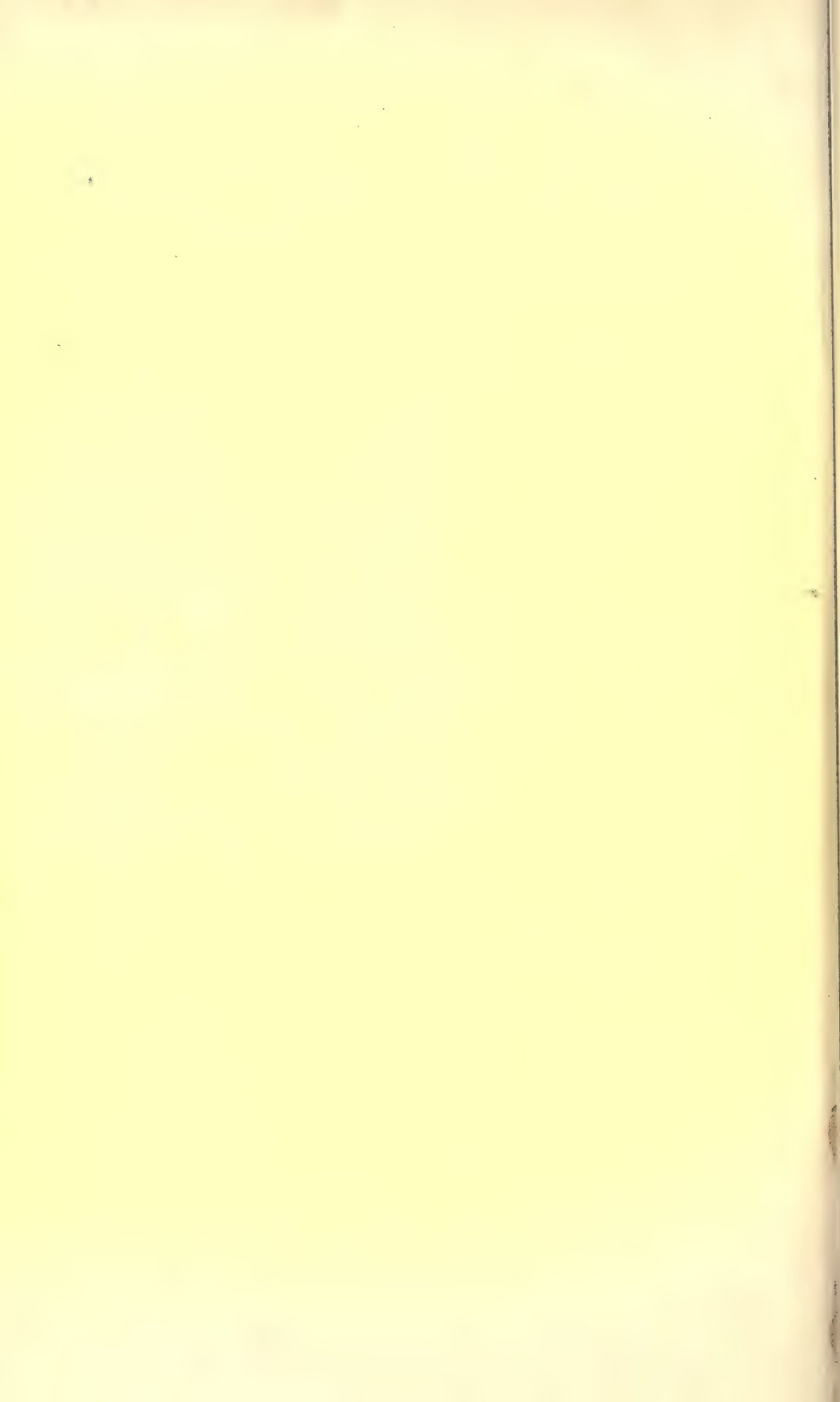
Province: Grindal's Articles iii. 253-73, and Injunctions for — 274-93

Diocese: Abp Lee's Injunctions for — ii. 44-52

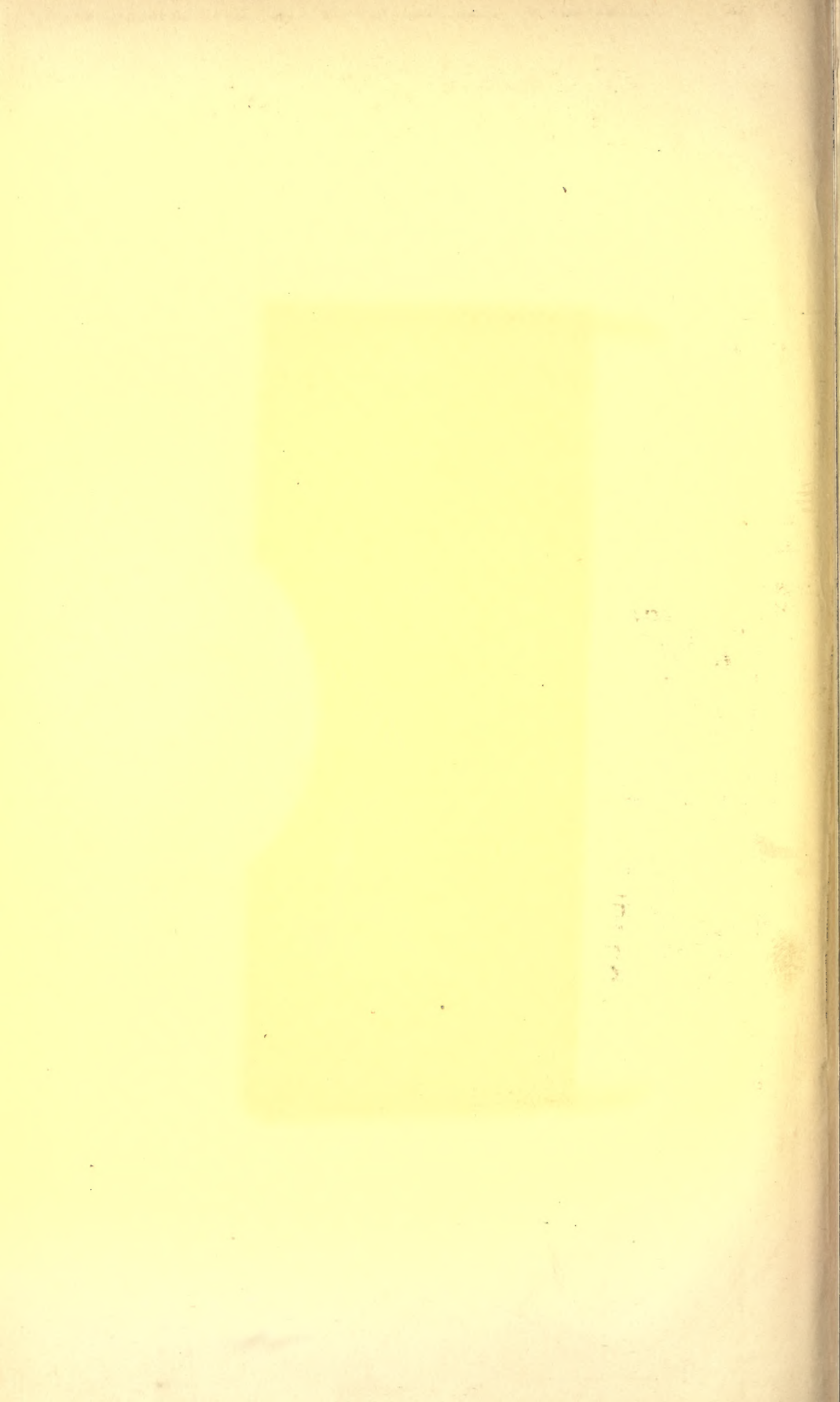
Yonge, Thomas, professor of the laws iii. 44, 46, 47; Archbishop of York 95, 349

young (youth), the: priests are to exercise themselves in 'teaching of children' ii. 64, 106, instruct and teach the children of their parishioners, taking moderately for their pains 85, 402, 'at the least to teach them to read English' 85; bring up 'the youth in good literature, civil manners and good nurture, teaching them daily' their duty to God and obedience to parents iii. 166, 'see them brought up in the fear of God and in due obedience' to parents, etc. 211; the curates who cannot preach 'shall teach children to read, to write and to know their duties towards God, their Prince, parents,' etc. 281; *see* chantry priests, Catechism, Pater Noster

the curates shall admonish, exhort, charge fathers and mothers, godfathers and godmothers, masters and governors of youth (48) to teach their children and servants the *Pater Noster*, etc. ii. 6-7, 36, 48-9, 116-7, 402, iii. 10, cf. ii. 334; and to bestow them 'to learning or to some other honest exercise, occupation or husbandry' ii. 7-8, 116-7, virtuous study or occupation 107, 178, iii. 2, honest art and occupation ii. 334, in the fear of God, obedience and convenient occupations iii. 82; parsons shall warn parents and masters to cause their children to learn the Catechism at schools or at home iii. 99-100, 213, *see* Catechism







UNIVERSITY OF TORONTO
LIBRARY

Do not
remove
the card
from this
Pocket.

Acme Library Card Pocket
Under Pat. "Ref. Index File."
Made by LIBRARY BUREAU

